

K. G. J. 18 Dd

A
J O U R N E Y

FROM
Aleppo to Damascus:

With a DESCRIPTION of those Two
CAPITAL CITIES,

And the Neighbouring Parts of

S Y R I A.

To which is added,

AN ACCOUNT of the MARONITES
inhabiting MOUNT LIBANUS, &c. Collected
from their own Historians.

A L S O

The Surprising Adventures and Tragical End
of MOSTAFA, a *Turk*, who, after professing CHRIS-
TIANITY for many Years in *Spain* and *Flanders*, re-
turned to *Syria*, carrying with him his Christian Wife.

The Whole illustrated with Notes and a Map.

L O N D O N :

Printed for W. MEARS, at the *Lamb*, on *Ludgate-Hill*; T. BORE-
MAN, near *Child's Coffee-House*, in *St. Paul's Church-Yard*;
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J. CHRICHLEY, at the *London-Gazette*, *Charing-Cross*.

M.DCC.XXXVI.

2

Jos: Banks



T O

William Fawkener, Esq;

S I R,



S a Relation which concerns the Place where the chief Factory of the *English*, in the *Levant*, is established, has some Right to the Patronage of a Member of the Honourable *Turky* Company, I take the Liberty of addressing this small Volume to You; being directed in my Choice by that Character of Benevolence and public Spirit, for which You are distinguished among Your Fellow Citizens.

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DEDICATION.

I cannot mention the *Turky* Trade without reflecting on the many Advantages it is likely to receive from the Family of the *Fawkeners*: while You, Sir, in Concert with Your Brother, I mean his Excellency the *British* Ambassador at the *Ottoman* Port, shall employ Your Endeavours to promote its Welfare.

But this Trade, which has so long subsisted with Honour and Profit to these Islands, seems at this Juncture to be threatened with Ruin, from the League formed by the *Germans* and *Russians* to drive the *Soltán* out of *Europe*: For should those Potentates accomplish their Design, we could never expect to obtain the same advantageous Terms from them, which we enjoy at present by the Favour of the *Turkish* Emperors.

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DEDICATION.

It is therefore the Interest of *Great Britain* to frustrate the intended League ; to which, indeed, she is incited by other powerful Reasons : because, should *Turky* in *Europe* fall a Conquest to those Crowns, what would become of the Ballance of Power, and even of the Protestant Religion itself ? Would not the Popish Princes, when strengthened by such large Acquisitions, turn their Arms against the *Heretics*, as they call us, whom they hate even more than *Infidels*, and have always been attempting to destroy ?

I make no Difficulty to affirm, that Christianity would suffer more by the Expulsion of the *Turks*, than if Popery was driven out instead of Mohammedism : For whereas the latter allows free Toleration to all Religions, while the former denies it to any ; Christianity may subsist, at least, under the one, but must
be

DEDICATION.

be extirpated under the other. And tho' every War, carried on by Mohammedan Princes, against those of other Religions, may be termed a Crusade; yet they are content with a Submission to their Civil Government: which makes it far better living under a Mohammedan than a Popish Yoke, as both *Greeks* and *Hungarians* have often experienced.

For these Reasons it is to be presumed, that as his *Britannic* Majesty, who is ever watchful over the Interests of *Europe* in general, as well as of his own Subjects in particular, has, according to the Report of our News-Papers, already interposed his good Offices with the Czarina, in Behalf of the Soltân; so he will continue his Interposition, in all the Ways necessary to prevent a Revolution which must be attended with such pernicious Consequences.

The

DEDICATION.

The *English*, of all the Christian Nations, have ever been in greatest Esteem with the *Turks*; and should the Soltân owe his Preservation from the Ruin that threatens him, in any Degree to us, we should, besides serving the Cause of Liberty and Religion, thereby lay a lasting Obligation on him and his Successors: which could not but be attended with the greatest Advantages to our Trade; since it may be presumed, that whatever Privileges we should demand, with relation thereto, would be readily granted.

As to the present Work, although it may have the Preference of many Pieces of the same Nature already published; and may receive some Improvement from the Notes, and Map of *Syria*, which is intirely New, and more correct than any before extant of that Country: yet
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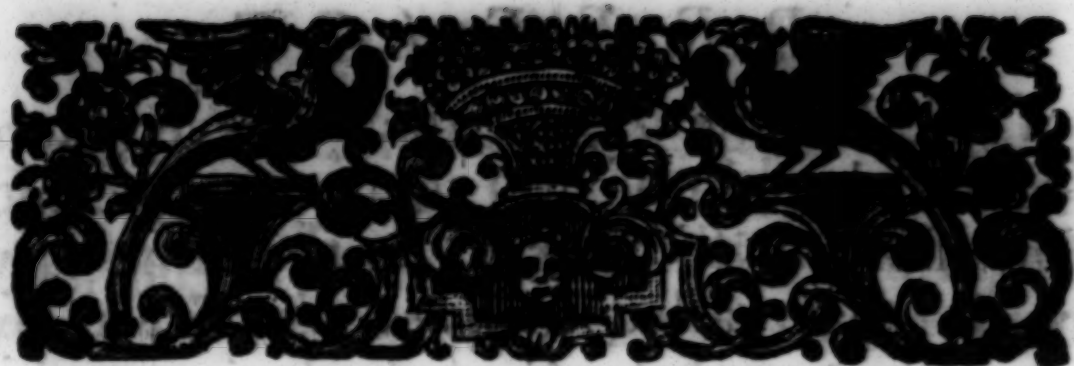
I am doubtful as to what your Opinion of the whole may be. This, however, I am persuaded of, that Your Candor will pardon the Faults which cannot escape your Discernment. *I am,*

S I R,


Your most obedient Servant,

J. G.





THE P R E F A C E.

HE Journey from *Aleppo* to *Damascus* (which is contained in the 2d Chapter of the First Part, and, as being the Basis of the Work, gives the Title to the Book) having been communicated to me by a Friend, I judged it not undeserving of the public Notice, as comprizing many curious Particulars, not to be met with in former Travellers. Among the rest, it is valuable as serving to illustrate and correct the Geography of *Syria* in several important Articles : Such as that relating to *Apamea*, which hath been generally taken for the same City with *Hamah*, from which, however, it appears by our Author to be different ; wherein he agrees with *Abu'lfeda*, and other Oriental Geographers, who mention *Afamíyah* or *Famíyah*, as distinct from *Hamah*.

This Journal is also to be esteem'd for the Light it affords into the Geography
[a] of

P R E F A C E.

of the Middle Age, which is even more confused and obscure than the Ancient. In asserting *Shayzar* to be the same City with that called *Cæsarea the Great* by the Writers of the *Crusade*, he is certainly in the Right; as appears both from the Agreement of the Situation given by the Oriental Authors to *Shayzar*, with that given to *Cæsarea the Great*, by *William*, Archbishop of *Tyre*, &c. and from the Affinity of Names: Besides, some of those Holy-War Writers call it *Shezar* and *Sisar*, instead of *Cæsarea*; which last is plainly nothing else but a Corruption of the true Name.

This Journal being but short, and affording no Account of either *Aleppo* or *Damascus*, I took the Occasion to add to it, the Description of those two Cities, and the adjacent Parts of *Syria*, taken out of the Treatise concerning the Mission of that Country, sent from thence by *Pere Nacchi*, and inserted in the fourth Tome of the *Memoires des Missions*. This Part contains several curious Matters, not to be found in the common Travellers; especially with Respect to the *Assassins*, *Kelbi*, *Nassari*, *Ismaelians* and *Druses*, Nations very little known to *Europeans*. In translating these Notices, I have strip'd them of all the Superfluities with which they are accompanied in the Original; thinking it sufficient to give the Reader
the

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the intire Substance, without tiring him with impertinent Digressions and useless Florishes. For this Reason I have abridged the Whole, as much as it would well bear, sometimes more, sometimes less, according as it appeared necessary or convenient. Thus the fabulous Relation concerning the River *Abu'l Wair* which, in the Original, takes up seventeen Pages, is reduced to about four and a half. I have, likewise, always much contracted, and often omitted, the frequent Reflections made by that Author, according to the Custom of Popish Missionaries, in Favour of the Romish Religion, particular Providences, Miracles, Judgments and Mercies, Saints, Images, and the like; such imposing Trumpery being disgustful even to the more sensible Romanists themselves.

The Second Part, containing an Account of the Maronites, was published at *Paris* by Mr. *de la Roque*, in his Voyage to *Mount Libanus*, the Translation of which Voyage is now ready for the Press. But having met with another Journey to the same Mountain, which could not be added to Mr. *de la Roque's* Work, without swelling the Volume too much; I thought it better to remove the Account of the *Maronites*, which will serve indifferently for any Voyage to *Syria*, to the present Volume, than separate those Travels to the same Parts.

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Besides, this Piece is not so much a regular Account of the *Maronites*, as a Defence of their Principles, with regard to certain Points of Religion, against the Charges of the *Greek, Roman and Jacobite Clergy*; extracted from the Writings of *Fausto Nairon*, a *Maronite*, Professor of the *Syriac Language*, in the College *del la Sapienza* at *Rome*. How effectually that Author has cleared his Nation from the Imputation of Heresy and Rebellion, I leave the Reader to judge: But one thing (I am of Opinion) he has proved very fully, namely, that the Clergy above-mentioned, from the Patriarchs to the Monks, were guilty of the most villanous Calumnies, Forgeries and Impostures, in order to defame the *Maronites*, and vilify their Religion.

To render the Work still more acceptable to the Reader, I have added Notes and a Map of *Syria*. In the Notes several Deficiencies are supplied, and Mistakes corrected, which the Jesuits are no less liable to than other Travellers. And, indeed, it must be acknowledged, that the Missionaries of the *Levant*, for the general, fall short of those of *China*, as to the Qualifications requisite for making Observations on foreign Countries and People. Nor do I believe the Reader, who makes use of his Understanding, will be displeas-
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ed with the Animadversions I have now and then thrown in, in answer to some of the Reflections and Remarks made by our Authors; wherein I have shewn the Absurdity, Imposition, studied Insincerity and Partiality of the Missionary on the one side; as well as the Prejudice, servile Flattery and blind Obedience of the Layman on the other.

As to the Map, I took the Opportunity of inserting it, by way of an Essay, towards a correct Representation of *Syria*. That the Reader may judge of its Accuracy, the Places are distinguished where Observations have been made; so that by comparing it with the Maps of Mr. *de l'Isle*, or any other Geographer, he may readily discover how much they have deviated from the Truth. I do not say this to depretiate the Works of Mr. *de l'Isle*, who must be acknowledged to have been the greatest Geographer that hath any where appeared since the Time of *Ptolomy*, and far superior to the *Sansons*; but having been unacquainted with the true Latitudes of *Aleppo*, *Bir*, and *Rakkah*, he has, in consequence of the Situations, given those Cities, contracted *Syria* above a whole Degree more than it ought to be from West to East; and placed the North Parts, both of that Country and *Mesopotamia*, another Degree too
much

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much to the South. 'Tis true, the Situation of *Rakkah* is accurately marked in the Tables of *Nasir-addin* and *Ologh-Beigh*, which Tables he was no Stranger to; but as the Places whose Situations were observed, are not distinguished from those that were not (which is the common Fault of the Oriental as well as European Tables of Latitude and Longitude) he hath erred in following them, with respect to *Haleb* or *Aleppo* (the Latitude of which, as having been long one of the Capitals of *Syria*, he concluded had been observed) as well as in not following them with respect to the Latitude of *Rakkah*, which he rejected as being incompatible with that of *Aleppo*.

Because there was not room in the Map for inserting the Observations themselves whereon it is grounded, I shall give a Table of them here, compared with the Situations of the same Places, taken from the Maps of Mr. *de l'Isle*. The Latitude of *Rakka* was observed by *Al Battani*, vulgarly called *Albategni*, the Astronomer, who made his cœlestial Observations there. That of *Aleppo* was communicated by Dr. *Halley*; the Altitude of the Pole at *Bir*, was taken by Mr. *Maundrel*; and Mr. *Chazelles*, of the Royal Academy at *Paris*, determined both the Latitude and the Longitude of
Skan-

P R E F A C E.

Skanderûn or *Alexandretta*: The other Longitudes are adjusted by the Itinerary Distances; and as for the Latitude of *Tyre*, it was marked barely on the presumption that it had been observed by *Marinus Tyrius*, of whose Geography *Ptolomy* has given a more correct Edition, in the Work which goes under his Name.

	According to our Map.		According to Mr. <i>de l'Isle's</i> Map.	
	Lat.	Long.	Lat.	Long.
<i>Alexandretta</i>	36 35	54 15	36 35	54 15
<i>Aleppo</i>	36 30	55 22	35 47	54 50
<i>Bîr</i>	37	56 12	36 5	55 50
<i>Rakkab</i>	36 1	57 11	35 5	56 25
<i>Tyre</i>	33 20	53 10	33 20	53 14

It remains only to add, with regard to the Adventures of *Mostafa*, which follows the History of the *Maronites*, that it is taken from the same History of the *Syrian Missions*, wherein it was inserted by *Pere Nacchi*; but as the Account given by *Van Bruyn*, in his *Voyage to the Levant*, is more full, in relation to some Circumstances, and differs from it, with respect to others, particularly, as to the Authors of that *Turk's Murder*, which *Van Brun's* Account charges on the *Maronites*, I have added the Substance thereof by way of Notes.

March 28, 1736.

C O N.

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M A P.

Of the Road from Aleppo to Damascus, and the neighbouring Parts of Syria, accommodated to the Memoirs.

CONTE
M
ERRATA.

Page 19. Line 9. *dele* Allah ; p. 24 *and elsewhere,*
for Marrah, *read* Maàrrah ; p. 27. f. Shai-
zâr, r. Shayzar ; p. 80. Note (n), l. 4. *after*
Usbeks, *read,* or rather Uzbeks ; p. 114.
l. 9. *for* as, *read* its ; p. 154. l. 2. f. and
r. could ; *and after* Tyre *insert* fay.



A
JOURNEY
FROM
Aleppo to Damascus.

PART I.

CHAP. I.

A Description of Aleppo, Antioch. The Country of the Assassins. An Account of the Kelbi, Nassari, Ismaelians and Druses, Inhabitants of Mount Libanus. Their Manners, Customs and Religions.



LEPPO does not abound like *Damascus* in ancient and beautiful Monuments; but surpasses it in Bigness, Trade, and consequently in Wealth; which Advantages have rendered it one of the most famous Cities
B of

A Journey from
of the *Turkish* Empire ; it took divers
Names in former Times, whereof I have
given an Account elsewhere. (a)

The

(a) The Place referred to here by *Pere Nacchi*, is in the 4th Tome of the *Memoirs des Missions*, p. 19. where the Mission of *Aleppo* is spoken of ; but nothing is said relating to the ancient Names of the City, only, that some have called it *Beroa*, and others *Hierapolis*, without determining which of the two Names, or whether either of them is the right. *Belon*, *Moletus*, and others indeed will have it to be *Hierapolis*, *Seidliz*, more erroneously *Antioch* ; and the Translator of *Cbalcondylas* with *Geufræus*, still more out of the Way, make it *Epiphanias* ; in short, most Authors differ on this Head, and very few have hit the right. This shews how little Pains they have taken to inform themselves since, as *Leunclavius* long since has observed, *Zonarus*, *Cedrenus*, *Theopbanes*, *Nicetas*, &c. expressly say, *Chalep* was formerly called *Berrbæa* *. However, those who from the Similitude of Names have taken it for the *Chalybon* of *Ptolomy*, as *Postellus* and *Rauwolf* have done, are not so much to blame. 'Tis true, the *Greeks* expressed the strong H, or Aspirate, by the Khi, as the *Dutch* at present by Ch ; but the *Kbalybonitis* of *Ptolomy* was probably the Country of the *Kbalybes* of the *Greeks*, or *Calbienses* of the *Romans* : The present *Kall* or *Kelbi*, who inhabit *Mount Libanus*, of whom our Author speaks hereafter.

* Leuncl.
Pandect.
Hist. Tur.
Nº 6. &
Gol. Not.
ad Alfer-
gan, p.
275.

† Vid.
Gol. Ubi
Supr. p.
274.
§ Mem.
des Miss.
Tom 4.
p. 19.

The *Arabs* call this City *Haleb*, which they say signifies *Milk*, or *Milking*. To Account for this Etymology, they pretend, that when *Abrabam* passed thro' *Syria*, in his Way from *Harân* to *Chanaan*, he was very liberal in bestowing the Milk of his Cattle on the Poor of those Quarters †. Others say only, that he fed his Flocks in the fine Pasture Country toward *Caramania* §. A third sort derive the Name from *Haleb ebn al Mobar*, an *Amalekite* King of the Territory of *Kinnefrin* (supposed to be the ancient *Cbalcis*) whom they make the Founder of it. Neither Etymology is satisfactory ; but that of *Geufræus*, who derives it from *Aleph*, the first Letter of the *Hebrew* Alphabet, in Allusion to its being the Chief City of *Syria*, in which he is out, *Damascus* being the Capital, is perfectly ridiculous. The *Turks* not being able to pronounce the

Aleppo to Damascus.

3

The City is of an Oval Figure, about three Miles in compass, but neither its Walls nor Towers appear to be of any great Defence. The Entrance is by ten Gates, some of which are very handsome; under one of them there is a Cave, with Lamps burning continually, in Honour of the Prophet *Elijah*, who, they say, made it his Retreat for some time.

The Houses make no great Appearance on the out-side, but those belonging to the richer sort are adorned on the inside with Paintings, Gildings, and Marble.

The handsomest of all the *Mesku's*, was formerly a Church, supposed to be built by *St. Helena*. The Number of Catholicks is great here, altho' the *Mohammedan* be the established Religion.

The great Trade for all sorts of Merchandizes brought hither from *Persia* and the *Indies*, makes the Place very populous; but that Trade is observed to decline, since the Way to the *Indies* by Sea has been found out by the *Europeans*,

B 2

who

the B any more than the *Greeks*, call it *Halep*; which is the Occasion of that Variation among Travellers, some taking the Name from the *Arabs*, others from the *Turks*. Hence came the corrupt Names of *Aleppo* according to the *Italians*, *Alep* of the *French*, and *Galapia* of *Robert* the Monk, who expresses by a G, the Aspirate; which those who follow the *Greek* Writers designate by Ch, or what would be more agreeable to the *English* Idiom Kh.

who prefer it to that by the *Euphrates* and *Tigris*: Because the Navigation of the first River is interrupted by a great Number of Mills built along it, and the *Tygris* is Navigable only from *Baghdad* to *Basrah* (or *Bassora*.) However, the Loss which *Aleppo* suffers by this Change, is recompensed by the frequent and numerous Carawans, which meet here, in order to go from one Place to another.

Antioch.

Two Days Journey from *Aleppo*, in our Way to *Tripoli*, is *Antioch*: Named by *Justinian*, *Theopolis*, or, *The City of God*. Here *St. Peter* had his See, and the faithful were first called Christians: Here the Apostles held a Council, the Canons whereof *Pamphilius* the Martyr affirms he saw in the Library of *Origen*; and here *St. Chrysostom* display'd his Eloquence in preaching.

Nothing remains now of its grand and sumptuous Buildings, except the Ruins of the Walls, and the Sanctuary of *St. Peter's Church*; it deserves to be preserved on Account of its happy Situation, standing in the middle of a vast Plain, water'd with several Brooks, which render it fertile in all Seasons. The River *Orontes*, which contributes to its Riches, still washes its half-ruined Walls. It has in sight two high Mountains, whereof *Antoninus* gives an elegant Description in

Aleppo to Damascus.

5

in his Travels to the *Holy Land*; the Valley lying between them affords a most agreeable Prospect.

Between *Antioch* and *Tripoli*, and to the East of *Tortosa*, call'd anciently *Antaradus*, there lies a Plain twelve Miles long, and six broad: It is bounded by little Mountains (b) formerly inhabited by People, who call'd themselves *Assacides*, pretending to be descended from *Assaces*, who founded the Empire of the *Parthians*, after the Death of *Alexander*.

Country of
Assassins.

These People leaving the Borders of *Persia* about *Babylon* (c), where they inhabited in the 7th Century (d), came and formed a petty State in a Corner of *Phoenicia*, where they built ten Places on inaccessible Rocks, and became formidable to all their Neighbours, having by their Robberies and Murders got the Name

B 3

of

(b) This is the spacious Plain round *Tortosa*, mentioned Journ. to Jerus. by *Maundrel*.

(c) Whether these *Assassins* came from the Parts about p. 16.

Babylon, or rather *Tagrit*, or from *al Jebel*, or *Persian*

Irak, is not altogether certain; but according to † *Hyde* † *Hyde*

they were the *Kalbi*, or Natives of the Country.

Rel. Vet.

There were besides several Dynastys of them in *Persia*,

Pers.

as in the Provinces of *al Jebel*, or *Kubestân*, *Adenbijân*,

p. 493.

Masanderân, and *Khorasân*.

(d) It should be the 11th Century rather, *Hassan Sabab* See d'Her-

the Founder of the Dynasty of *al Jebel*, beginning his belotBibl.

Reign in the 483d Year of the *Hejrab*, which answers to Orient.

that of Christ 1090.

Art. Haf-
san Sabah.

of (e) *Assassins*, a Name which expresses their Cruelty.

Senex de
Monte.

The *Assassins* chose their Chief themselves, who was called *the old Man of the Mountains* (f), a Name famous in the History of those Times; either because the Choise always fell on one of the most ancient Persons of the Nation, or because

(e) Considering, if what the Historians of the *Croisade* relate, be true, that they derived their Descent from *Arfaces*, called by the *Persians* *Arfbâk*; and that this Race was called *Assassaniyab*, or *Assassaniab*, from its Founder *Sassân*, one would be almost tempted to think *Assassin*, is no other than a Corruption of that Word; but *Hyde*, who gives the Term in the *Arabic* Characters, writes it *Hassasîn*, and says, it signifies Killers, or private

* *Hyde* Murderers, who dared to attempt any thing*. A Friend of
Ubi Supr. mine is of Opinion, that the Name is derived from *Assassin* (the Plural of *Assâs*) which signifies no more than
p. 493. the Guards attending the Persons of Princes; but we are

informed, by a late Author, that they take their Name from a District in the Territory of *Tagrit* (a City on the West Side of the *Tigris*, six Days Journey to the South of *Musol*, and eight to the North of *Baghdâd*) called by the *Arabs* *Hassassa*; and that on this Account there are *Christians* as well as *Mohammedan Assassins*, as being Inhabitants of this Part: they are *Jacobites*, and about the Year 890 *Zebinab* was Patriarch of these Christian *Hassassin*s † or *Assassins*. The *Assassins* had other Names given them, as *al Bataniyab*, *Ismaeliun*, *Melâbedab*, which last signifies Hereticks, or impious People.

† Vid. Asi-
seman.
Biblioth.
Orient.
Tom. 2. de
Mono-
phys Art.
Hassassinis.

(f) In the Writers of the *Crusade*, called *Senex de Monte*, or *the old Man of the Mountain*; which seems to have been an invidious, rather than ignorant Translation of *Sbeikb al Jebal*, which signifies *Lord of the Mountain*: tho' *Sbeikb* not *Sbeit*, as in the Original, signifies also an old Man; and tho' the Chief of one of the *Persian Dynastys* might take the Appellation of *al Jebal* from the *Persian* Province of that Name; yet it is not to be supposed the Chiefs of the other *Dynastys* had theirs from thence, but on Account of their fixing their Seat in the Mountains.

Aleppo to Damascus.

7

because he dwelt in a Castle called *Almut* or *Alamut* (g) situate on a high Mountain, where it was almost impossible to attack him.

Our old Historians did not understand *Arabic*, *Sheikh* signifies an old Man, but it also signifies, Lord. It is not true that the most ancient was chosen Prince by the *Assassins*; so that it must be translated, *the Lord of the Mountains*.

His Power over his Subjects was so absolute, that they were ready to execute the blackest Actions they were commanded, tho' sure to die in the Attempt (h). They are accused with assassinating *Lewis of Bavaria*, and attempting the

B 4

Life

(g) The Author seems to have confounded the *Syrian* Dynasty of *Assassins* with one of the *Persian*: for *Almut* or *Alamut*, which was the principal Residence of them, was a City and Castle not in *Syria*, but in the Province of *Gbilan* in *Persia* *. *Hesn al Mut*, or rather *al Marut*, * See D'Herb. signifies the Castle of Death, a very proper Name for the Residence of the Chief of such a People. Ubi Supr.

(h) These *Assassins* every where, either slew, or threw themselves headlong from Precipices, at the Command of their *Sheikh*, as well as assassinated any Prince who was not their Friend. Of this we have Instances in *Amir Billab*, *Kbalifâb* of *Egypt*, slain by 'em *Hejrâb* 524. *Mostârsbed*, *Kbalifâb* of *Baghdâd*, in 529; and the famous *Wazir*, or *Vizier* of the Soltans, of the Family of *Seljûk*, *Nezam al Molk*, in 485: the Marquis of *Montferrat* was assassinated by them at *Tyre* in the Time of the *Crusade*: which Murder is imputed by Historians to the Instigation of our *Richard I.* but by a Letter of the *Senex de Monte*, or Chief of the *Assassins* himself, to the Duke of *Austria*, it appears, that our King has been wrongfully accused: the

Art. al

Mont.

p. 101.

† D'Herb.

Ubi Supr.

Art. Ba-

thaniah.

p. 194.

Sheikh

A Journey from

Life of St. Louis, tho' the Sieur de Joinville says nothing of it. On the contrary, he pretends, that their Chief in 1252 sent that King Presents.

They were *Mohammedans* by Profession, but so indifferent as to Religion, that they offered the *Templers* to embrace Christianity, provided they would free them from the Pension which they paid them. The *Templers* rejected that Condition (i); and that Refusal says *William of Tyre*, occasioned the Loss of the Kingdom of *Jerusalem*.

'Tis astonishing, that such a monstrous Nation should subsist for near 400 Years, till in 1257, the *Tartars* under their King *Halaku* (k), to deliver the Country from such dangerous Neighbours, massacred their Chief, and destroy'd them.

At

Sbeikb, solemnly declaring, that he, and not *Richard*, had caused the Marquis to be assassinated, for having put one of his Subjects to Death, that he might seize his Money; and that they do no harm to any but those who injure them *

* See Acta Regia ap Bibl. Choisie Tom. 15. p. 20. An. 1726.

(i) This is an Argument of the true Zeal of Religious Orders for Religion, and that they murder those they call Infidels and Hereticks, for their Riches, not to propagate the Faith; since they would rather those who are out of their Power should continue Infidels, than lose the least Advantage by them.

(k) In the Original it is written *Allan* or *Haloen*, instead of *Allau* or *Halaen*; corrupt Names given this Prince by Europeans. Besides, the Author again confounds the *Assassins* of Syria, with those of *al Jebel* or *Kubestân*, whom *Halaku* or *Holagu* destroy'd in the Year

Aleppo to Damascus.

At present we know no People in this Country by the Name of *Assassins*; but it is probable, that the *Kelbi* (l), a Nation inhabiting the Mountains, two Days Journey from *Tripoli*; and the *Nassari* (m) another Nation, settled in the Plain near the

654 of the *Hejrab*, and of Christ 1256. Before that *Takish*, *Shah* of *Khartzm*, or *Khowarezm*, purged the Province of *Aderbijan* of Part of them in 593: and *Timur-beigh* (or *Tamarlan*) rooted out the rest which remained in *Masanderan* †; but when those of *Syria* were suppressed, and by whom, does not appear.

(l) The Original has every where *Kesbins*, which, doubtless, is some mistake for *Kelbins*, or rather *Kelbi*, it being usual with the *French* on such Occasion to add an *n* at the End of the Word; so we find *Kalbini* in *de la Roques's* Map of *Orontes*, in like Manner we did not scruple to change *Kesbie* into *Kelbia*.

Kelbi or *Calbi* signifies *Canicularii*, for *Kelb* or *Calb* is a Dog in *Arabic*. They are the same mentioned in an ancient Inscription given by *Spon*, Art. 1. by the Name of *Calbienses Coh. 3.* that is, Soldiers of the 3d Cohors: whom the *Romans* formerly levied out of the *Calbi*, Inhabitants of Mount *Libanus*; who were a Nation strong in War, sprung from those *Curds* who were of old Lords of *Egypt*, of which see *Abu Mohammed Mustafa*. An Instance of their Fortitude we have in those Civil Wars, which before the Middle of the last Age continued for some Years between the Mountain Princes and the Inhabitants of the Plain, wherein the former always prevailed; for dwelling in a colder Climate, they are endued with more Vigour. Hence it was, that formerly *Othman* or *Osman*, the *Turkish* *Soltan* perceiving some Defect in the Courage of his *Janizaries*, resolved, by the Advice of his *Wazir* to lay them aside, and choose an Army out of the *Curds*; but the *Turkish* Militia smelling out the Design, killed their Emperor *.

(m) *Nassarians* in the Original, the *Neceres* of *Maundrel* †. There is among the *Mohammedans* a Sect called *al Nosairiyab*, a Branch of the *al Ghaliyab*, or those who exceed Measure. They are of Opinion, that Spiritual Substances appear in Spiritual Forms: that God appeared in to *Jerusalem* the

Kelbi and Nassari

* See D'Herb. Bibl. Orient. Art. Rocned-din Kurshah.

† See Gen. Hist. of Turk. Mogul, &c. Vol. I. p. 186.

* Vid. Hyd. Relig. vel Pers. p. 491. & Seq. † Journ. the p. 12.

the Sea, are their Successors, for they inhabit the same Country which the *Assassins* formerly possessed; and, besides, there is a great Agreement between their Religion and that of their Predecessors.

These *Kelbi* and *Nassari*, ought to be considered as the same Nation, taking different Names, on Account of the different Countries, which they inhabited. The *Kelbi* are so called, because their Mountain Country is called *Kelbia*; and those who dwell in the Plain are named *Nassari*, that is, *bad Christians* (n), a Character, which is applicable to both of them; for their Religion is a monstrous Composition of *Mohammedism* and *Christianity*, whence they have extravagant Notions about our Mysteries. Their Doctors are called *Sheikhs*, who uphold them in their foolish Imaginations (o),
for

the Form of some Men, as *Ali* and his Sons, to whom therefore they attribute the Appellation of Deity. They tell Wonders of *Ali*, as of his removing the Gates of *Kbaibar*, using it as an Argument of his being indued with something Divine †. From this Doctrine of the Incarnation of God, as well as from the Name, they seem to be the same People with the *Nassarians* of our Author, whose Etymology of that Name, as signifying bad Christians, seems very absurd.

† *Vid.*
Pococ.
Spec.
Hist.
Arab.
p. 265. &
Seq.

(n) This Instance is a Contradiction of what he advanced just before, that these People take their Names from the Country they Inhabit.

(o) Ridiculous Prejudice! What should their Priests do but inculcate to their credulous and stupid Flocks, the Doctrines of their Religion, be they ever so absurd? do not the

for Instance, they teach them that God has been incarnated several times, not only in *Christ*, but also in *Abraham*, *Moses*, and other Persons mentioned in the Old Testament.

They do *Mohammed* the same Honour, an Absurdity which the *Turks* themselves have not fallen into.

They think they honour *Christ* in holding, that he did not suffer on the Cross, as the Christians profess, but put another Man to die in his Place: In like Manner, they say, *Mohammed* ordered the Body of another Person to be laid, instead of his own, in the Tomb which was prepared for him.

Moreover, they believe the Transmigration of Souls, saying, that they pass from one Body to another no less than seventy Times, with this Difference, that the Soul of a good Man enters into a Body more perfect than his own; and that of a vicious Man into the Body of an unclean Animal.

They have taken the Eucharist from the Christian System, but their Practice is very fanatical; for they communicate with Wine and a Piece of Meat; the Men only are admitted, the Women being

the Jesuits the same by theirs? Would they have the Priests of other Religions more sincere and disinterested than themselves, in discovering the Frauds and Impostures by which they enslave the People and grow rich?

ing excluded, these Assemblies, which are always in private.

They celebrate some of our Feasts, as Christmas, the Circumcision, the Epiphany, Palm Sunday, Easter; with some of our Apostles and Saints Days.

In praying they turn their Faces towards the Sun, whence they have been said to adore that Luminary, but they deny it. I omit several other of their Customs, because they are extravagant like the rest. However, they firmly believe them, being persuaded their Religion is as good as that of the Maronites, because they observe some of its Rules.

Our Missioners have often attempted to gain over some of them; but as they obstinately refuse to hear any but their own bad Teachers, and receive any Doctrines but those wherein they were educated (p), our Missionaries despairing of their

(p) This is pleasant enough, they have learned the Popish Maxims, and so are secure against the Insinuations of Popish Missionaries. I wonder the Jesuit does not exclaim against these Doctrines, as well as the former, which the Kelbi have also in common with the Romish Church; since they obstruct the Growth of Popery all over the Mohammedan Countries. I forbear translating the three or four following Paragraphs, consisting of Reflections on the Occasion, which turn upon his own Church. He says, as soon as Men forsake the Catholick Faith, they fall into as many Errors, as they have different Ways of thinking. Of which Rule it is easy to shew, that his own Church is an Instance, if by Catholick Faith he means the Scripture!

their Conversion, have often been obliged to abandon them, as well as other Nations, their Neighbours, among which are the *Ismaelians*.

The *Ismaelians* (q) inhabit a small Territory, called *Kadmus*, but their Manner of Life is so brutish and shameful, that they do not deserve to be spoken of. Ismaeliah.

We have also in our Mountains another Nation, called the *Druses* [or rather *Durzi*] whose Origin and Religion it is not easy to discover. They inhabit Part of Mount *Libanus*, the Mountains above *Saida* and *Balbec*, and the Country of (r) *Jebail* and *Tripoli*, extending themselves as far as *Egypt*. As to their Origin, they tell us, their Ancestors were of the Number of those who followed *Godfrey* of *Bouillon* to the Conquest of the *Holy Land*, in 1099; and that after the taking of *Jerusalem* they retired into the Mountains to secure themselves against the Fury of the *Turks*: Who pursued them every where, in order to massacre them, and destroy the Remains of Christianity, the Druses.

(q) These *Ismaelites* seem to be the true Descendants of the *Assassins*. *Ismaeliah* or *Ismaeliah*, which signifies *Ismaelites*, being the Name by which the Race of their Princes is distinguish'd in the Oriental Authors *. * See D'Herb. Biblioth. Orient.

(r) In the French Original it is *Hebail*; by a Fault of the Press, doubtless, instead of *Jebail*. Art. Ismaeliah.

the Name of which was become odious to them (f).

Some Writers pretend, that a Count of *Dreux* in the Time of the *Croisades*, having been defeated by *Saladin*, his Soldiers fled into the Mountains, and there intrenched themselves: that afterwards multiplying, they built Habitations, and took the Name of *Druses* in Memory of their Chief.

But as it is certain this Nation bore the same Name before the Time of the *Croisades*, their Origin is more ancient than either that which they give themselves, or other Authors ascribe to them.

Was one to judge by their Books, its likely their Name is a Corruption of the *Arabic* Word *Darz* (t), which signifies the Suture or Seam, where the two Parts of the Skull join that form the whole. For it must be observed, that their Authors frequently allude to the perfect Union

(f) It is thus they amuse and impose on all Nations of a different Religion, as well as Christians, in Order to engage them to stand their Friend against the *Turk*, whose Dominion they would fain shake off; and this Dissimulation is agreeable to a very politick Injunction of their Religion, which obliges them to seem to be of the same Persuasion with those they cohabit or converse with, as has been elsewhere observed.

(t) In the *French* it is twice printed *Deuz*, doubtless by mistake of the Printer, instead of *Derz*, or rather *Darz*, according to the *English* Orthography, signifying the joining of the Bones of the Skull.

Union that is between the two Parts of a Man's Skull, in order to enforce the Union which ought to reign in the Members of the Nation, for their Security against Enemies; and constant Uniformity in the Practice of Customs, Rules and Ceremonies.

From this Comparison so often repeated in their Books, we may, therefore, conclude, that this Nation took their Name from the Word *Darz*, being at first called *Darz*, or in the plural *Daruz* (v), as who should say, Men that preserve Union and Uniformity among them; and from these *Arabic* Words is come by Corruption the Name *Druses*, which sticks by them.

The modern *Druses* acknowledge for their Lawgiver an *Egyptian*, whom they Name *Be'mri'llah*, *al Hakem* (w), *Mawlana*, that is, *the Sage, our Judge, and*
our

(v) Or rather *Doruz*, according to *Goliush's Lexicon* at the Word *Darzon*; but all this Conjecture falls to the Ground, since it appears from the sacred Books of the *Druses*, or rather *Durzi*, which are at last come to our Hands, that they take their Name from one *Durzi*, the Founder of their Religion, about the Year of Christ 1020, as we have observed in our Notes on *de la Roque's Voyage to Syria and Mount Libanus*, ready for the Press. So that what follows of their Legislators not appearing till 2000 Years after *Mohammed*, is false as well as absurd, for it is not above 1113 Solar Years since *Mohammed's* Time. In *Erpenius's* Latin Version of *al Makin*, it is faultily written *Dararæus**, instead of *Duræus*.

* Hist.
Saracénica
Ann.

(w) In the Original, the Words are *Bamvillab Elbba-*
sem. The Oriental Names are commonly so abominably
Hejr. 408.
printed, & Seq.

our Master. They say, he appeared 2000 Years after *Mohammed*. His Disciples honour him as their King, and never appear in his Presence without prostrating themselves.

The Religion of the *Druses* is a monstrous Composition of Maxims and moral Duties, which they retain of Christianity, whereof anciently they made Profession; and of *Mohammedan* Customs and Ceremonies, which they have adopted either by means of the continual Inter-course with the *Turks*; or rather, thro' Policy, in order to procure their good Will and Protection.

They keep the Book which their Legislator left them, very Religiously. It contains three Sections, in form of Letters,

Printed, that there is no making any thing of many of them. These Words particularly would be wholly unintelligible, were it not that afterwards we find the first of them written *Bamrillab* for *Be'mri'llab*; which signifies not the Sage, but in or by, the Command of God: A Title assumed by several of the *Kalifabs*, particularly *Hakem* the Third of the *Egyptian Fatemiyab* (or *Fatemitas*) whence we conclude the second Word should be *al Hakem* instead of *Elbbazem*. The Name then would be *Be'mri'llab al Hakem Mawlana*, in or by the Command of God *al Hakem* our Master; or rather, *al Hakem Be'mri'llab Mawlana*, that is, *al Hakem Be'mri'llab*, our Master. *Al Hakem* here is a proper Name; besides it is rendered wrong, as well as *Be'mri'llab*: For if it signify our Judge, the Article *al* would be omitted, and the final *na* added, as in *Mawlana*. Upon the whole, it appears, that our Author has mistaken *Hakem* the incarnate God of the *Druses*, for *Durzi* the Legislator of them.

ters, which comprize all the Myfteries of their Religion.

Befides the former, they had a fecond Legislator, named *Hamza*, who was his Difciple, and is reckoned a Saint: He compofed three Books of Laws for them (x), which he forbid to be communicated to any Stranger whatever. 'Tis poffibly, for this Reason, that they lock them up under Ground, from whence they take them every *Friday*, which is their Day of Affembly, to be read in publick.

The Women are reckoned to be better instructed in their Religion than the Men, which makes them to be much refpected; they have the Care of teaching their own Sex, and explaining the Books of their two Legislators to them: They recommend the keeping of them fecret above all Things; and thefe Women are fo true to their Truft, that all we have been able to difcover of thofe Books, till the prefent, is, that they contain Fables and extravagant Hiftories.

We know farther, that there are two forts of *Drufes*, one fort they call in *Arabic Tukama* or *Okkâl*, which fignifies
C *prudent*,

(x) Thefe Books are in the King of France's Library, from whence is taken the Extract we have given of the Religion of the *Durzi*, in our Notes on *de la Roque's* Voyage to *Syria* and Mount *Libanus* before mentioned.

prudent, sage and spiritual Men. Others are named Yabhal (y), which signifies, unconstant, imprudent, ignorant.

The Ecclesiastics are distinguished from others by their Habit, which is always of a dark Colour; they wear no *Khan-jar* (z), that is, Sword or Knife, at their Girdle; appear rarely in Publick; retire into Grots or Cells, to be out of the Pleasures of the World; live very sparingly; abhor wronging others to such a degree, that they refuse whatever is offered them, for fear the Present should not be honestly come by: They receive more freely from the Country People than the Rich, being persuaded that the former get what they give by the Sweat of their Brows. These Divines conform themselves to the *Korân* (a); they admit Circumcision, the Fast of *Rammadân*, Abstinence from Swine's Flesh, and several Superstitions of the *Turks*.

As for the *Yabhal*, that is inconstant and ignorant, they never are admitted among the Assemblies of the Divines; they are ignorant of their Mysteries: It may even be said they have no Religion, and

(y) In the Orig. *Jubbal*, p. 223. it is written *Jabbal*.

(z) In the Orig. *Kanjac*.

(a) To say the Alcoran as it is in the Original, tho' common, is as improper as if one should say *the the Korân*; the *al* that is prefix'd, being only the Article which in the *Arabic* signifies *the*.

and consequently live in a Course of Libertinism, which they believe is permitted them. They imagine they have done all that is required of them in making a few Prayers in Honour of their Legislator *Be'mri'llah* (b) and imploying the same Terms in their Prayers, as their Divines use in theirs. These are the Arabic Words, *ma fi allah ila hu* (c), that is, *there is none [i. e. no God] but him*, which Prayer is their Profession of Faith; they repeat it often, more especially when they go to worship his Statue.

There are but two Villages which have the Honour (to speak in the Language of the *Druzes*) to possess the Statue of their great Legislator, namely *Baclim* and *Fredis* (d), which are situate in the Mountains, and the Places where

C 2

the

(b) In the Original it is written *Bomrillab*. We have already shewn that this is not the Name of their Law-giver, but rather a temporal Title of their incarnate God *Hakem*.

(c) The Words in the Original are *Ma, fib, Elab, Ella, hu*, which are rendred *no God, except him*; which Words are apply'd not to the Legislator of the *Durzi*, who was *Durzi*, from whom they take their Name, but to *Hakem* their God.

(d) In the Original it is written *Bagelin*, which reduced to the *English Idiom* would be *Bajelin*; but considering the true Name is *Baclim* * or *Baklim*, it may be presumed that *g* used by the Author in this Word is the *Journ. des Sav. 12.* hard *g*, and consequently the Orthography should be *Bagalin* or *Bagelin*, as in the *French*. Supposing the *g* al-March ways in exotic Words to stand for the hard *g*; the *j* Con-1703.
sonant p. 285.

the Chiefs of the *Durzi* have their Residence.

The Statue of their Legislator, according to their Account, ought to be of Gold or Silver; they shut it up in a Wooden Box, and never take it out, but to appear in their solemn Ceremonies, when they address their Vows to it, in order to obtain their Wishes; imagining, that they speak to God himself; so great is their Veneration for this Idol. *

This is all we have been able to learn concerning the Religion of the *Durzi*. We often visited the Catholics, who dwell in their Country, but always found those People averse to our Doctrines. 'Tis true, they love the Christians and hate the *Turks*; they also choose to call themselves Christians, rather than *Turks*, altho' they wear the Turban and green Girdle. They received us, moreover, with great Willingness and Joy. Notwithstanding which favourable Dispositions, the violent Attachment which they have for their Religion, and their obstinate refusing to be instructed, gives us just

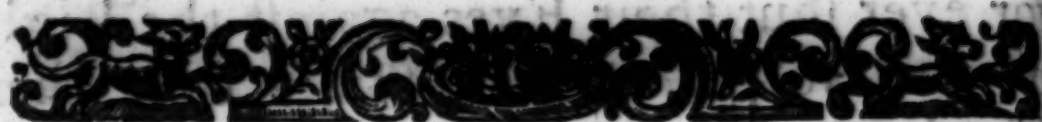
sonant supplying the Place of the soft *g*; and this Rule appears the more necessary, considering the Confusion which the Use of the same Character to express too different Sounds must needs make, and the Errors a Translator must often fall into when they are not distinguished, as would have happened to me in this Place, if I had not met with the Name written more correctly elsewhere.

* The Jesuit forgets his own Idol, the Popish Host.

just Cause to fear, that this Nation will for ever shut their Eyes against the Light of the Gospel, which shines over their Heads.

We have in this Relation comprized what has appeared to us to be little known in *France*, and seemed to merit Regard. Henceforward we shall be more careful to observe whatever may be worth our Enquiry, and give you an Account thereof.





C H A P. II.

A Journey from Aleppo to Damascus, describing all the remarkable Places on the Road, particularly Marrah, Hamah, and Hems.

WE departed from *Haleb*, called corruptly by *Europeans Aleppo*, on the 6th of *April*, in the Year 1725, and travelling in a plain Road, in three Hours came to *Han-Toman*, which is, a *Karawânsera* or *Inn*, for receiving and lodging Travellers. The *Arabs* call an *Inn Khán*, which the *Turks* not using the guttural, Pronounce *Hán*, the Vowel being sounded like the *French a*; the Pronunciation according to the *English*, is *Khawn* or *Hawn*.

This *Khán* or *Hán* was rebuilt about 1612, by *Yusof Bashá* of *Haleb*, who posted an *Aga* there with fifty Soldiers and ten Field Pieces to keep the *Arabs* in awe. The River of *Haleb*, called *Kowaik*, runs by it, and turns two Mills not far off. About three or four Hours Journey

Journey farther to the *South by West*, it passes by the Ruins of a Place called *Kanferin*, or *Kennafrin*, once a City of great Eminence in *Syria*; and about as much farther falls into a Lake, and is there lost. It must be observed, that the common Way of computing the Distances is by Hours, and we might have travelled at the rate of about three *English* Miles an Hour, or somewhat more, *Han Toman* being reckoned about ten Miles from *Haleb*.

Having travelled four Hours farther, we came to *Zarbel*, a Village with a *Khân* or Inn also; and near it on the right Hand of the Road is *Sarmîn*, a pretty handsome Town, often mentioned by the Writers of the Holy War, where we made our first Stage.

Next Day we advanced along a pretty good Road, and having gone about four Hours and Half, came to a Village called *Sarakbeb*, with a *Khân* of the same Name. *Khân Sarakbeb* signifies the *Khân of Wells*, because in the Fields near it there are several Wells. Four Hours farther we passed by *Khân Herbe*, with a Village hard by. In another Hour we came to such another *Khân* and Village, called *Merai*; both these have the Name of *Sarakbeb*, as well as the first, to which it is peculiar. Leaving *Khân Merai*, we

found a few Paces farther, on the right Hand of the Road, five great Tombs, in one of which is interred a Bashâ, and thence rode on to *al Marrah*, about thirty six Miles from *Zarbel*.

Al Marrah, or *al Marrah al Naaman*, that is in *Arabic*, the *Disease of Ostriches*, was once a considerable and strong City, as appears by several Vestigia. It is frequently mentioned by the Holy War Writers, having been taken by the Christians from the Mohammedans under the Conduct of the famous *Boemond* and *Raimond*, Count of *St. Giles*, in the Year of Christ 1097, who dismantled it. It continued in a flourishing Condition for a long time after; but at present it hath lost all its former Splendor, being reduced to the Condition of a good Village only, where there is nothing to be seen on every side, but Cellars and ruined Vaults.

The best Building in all the Place, is the *Khân* founded by *Morâd* or (as we corruptly write it) *Amurath Chelabi*, some time *Tefterdar*, or Treasurer of *Aleppo*, and afterwards of *Damascus*. It is large, strong, and built of Free-stone, not unlike *Leaden-Hall*, or rather the *Exchange* in *London*, being a square Edifice inclosing an open Court.

The

The upper Part of the Building contains handsome Rooms, which are reserved for the principal Merchants and Officers of the Karawân: Underneath which is a Portico or Colonnade with *Mastabes*, or Floors raised two or three Feet from the Ground, and there the common Travellers are lodged. In the middle of the Court stands a little *Masjed* or *Mesku*, vulgarly called by us a *Mosk*, the Dome whereof is covered with Lead, as well as the Roof of the *Khân*: To it belongs a lovely Fountain, and a Well, which is of vast Depth before one comes at the Water. The *Khân* is capable of lodging 800 Passengers and their Horses with a great deal of Ease. It is of that sort of Inns which are endowed by their Founders, where a Traveller may have Bread, Pilaw and Mutton *gratis*; adjoining to the *Khân* is a *Bagnio*, and a Street containing a Coffee-House and five or six Shops on each Side. At the farther End of this Street is an *Aqueduct*, which conveys the Water into the *Bagnio*. This *Aqueduct* extends to a great *Masjed*, about a quarter of a Mile distant in the Fields; which *Masjed* has six little Domes, the Roofs whereof are rough cast: and at the End of it a pretty *Menâra* or Tower, for calling the People to Prayers. This is all at present that is good

good in *Marrak*, the rest of the Town being very poor and mean. However, it is the Residence of a *Sanjâk Begh*, under the *Bashâ* of *Haleb*.

The third Day we came in three Hours to *Herta*, a ruined *Khân*, and in four Hours more to *Casrtâb*. This Place, which lies under a little Hill, and is no better than a Village, was of great Consideration in former Ages, particularly in the Time of the *Crusade* or Holy War. By the Writers of which it is frequently mentioned, as a pretty strong and otherwise considerable City, under the Name of *Capherda*. It lay in the Road which the Christian Army commonly took from *Antioch* to *Tripoli*, and was taken by them in the beginning of their Expedition; but the *Turks* retook it about the Year 1115. About nine Miles from this Village, towards the *West*, or somewhat *Southwesterly*, is *Afamiyah* or *Famiyah*, at present an inconsiderable Place, on the River *Orontes*, now called *Asi*; being the Remains of the famous, ancient *Apamia*, formerly one of the most splendid Cities of *Syria*, built by *Seleucus Nicanor*, who called it by his Wife's Name. After *Seleucus Apamæa* had Kings of its own, who enjoy'd the Sovereignty, till *Syria* was subdued by *Pompey*. And here I must not neglect to take Notice of a great Error

Error committed by most Travellers and Authors, who confound this City with *Hamah*, which lies about 25 Miles from it towards the *South-East*, and 35 from *Almarrâh* to the *South*. Six Miles to the *South* of *Afamia*, on the same River stands *Shaizâr*, a Town at present of some Consideration, often mentioned also by the Writers of the Holy War, who call it *Cæsarea the Great*. A little way beyond *Casrtab* we came to *Sheikhûn Khân*, that is, the Khân of the *Sheikh*, standing alone in the open Field. 'Tis a pretty handsome one, and has before it a Tower, which serves for a Castle, commanded by an Aga, who depends on the Bashâ of *Haleb*. About three Hours after we left *Casrtâb* and *Sheikhûn Khân*, we came to *Lakmi*, or *Lakmin*, a Village. A little before we came to it, we found some Trees, which were the last we met with on this Road, excepting what we found in the Towns and Villages, till we arrived near *Damascus*, the Country being very barren all the way. *Lakmi* is pleasantly seated, and makes a good Figure at a Distance; but it is frequently deserted by its Inhabitants, as are several other Places on this Road, to avoid the Impositions of the Janizaries, who take Provisions, and whatever they find in their Houses, without paying for them; nor dare the poor People oppose their

their Violences, or even seem displeased at their Treatment, which would be enough to bring worse Evils on them; the *Turks* ruling with a lawless Sway, and not allowing those they injure to complain. Indeed, to consider what intolerable Hardships the Commonalty groan under, especially in Places remote from the large Cities; and what Numbers are enslaved to the Will of a few extorting Officers and Soldiers, in Comparison of the whole Body of the People, is enough to make Men value Liberty above all Things, to be jealous of the least Shadow of an Invasion thereof, and suffer themselves to be all destroyed at once out of the way, rather than submit to an arbitrary and standing Army Government. If it were not for that Evil, *Turky* in general is a most inviting Country to live in, affording every thing that may gratify the Senses; but all those Blessings of Nature are lost to the miserable Inhabitants, who can enjoy no Pleasure or Satisfaction under such intolerable Oppression.

Going forward from *Lakmi*, in two Hours we came to a Village called *Teibit al Hamah*, and about three and a half more to *Hamah*, crossing some Hills a little before we came to it.

Hamah

Hamah, corruptly by some Travellers written *Aman* and *Damant*, is thought to be *Hamath*, mentioned in Scripture, 2 Kings 17. Most Authors, as I observed above, take it for *Apamea*; and *Della Valle* particularly says, there can be no doubt of it. However, his Error is not so great as that of *Belon* of *Mans*, who will needs have it to be *Tarsus*, a Maritime City of *Cilicia*; but as it appears from what has been already said, that it is not *Apamea*, the Natives distinguishing *Afamiyah* from *Hamah*, as two Towns lying at the Distance of a Days Journey from each other; so on consulting the ancient Itineraries and Geographers, we may conclude, on pretty sure Grounds, that *Hamah* is the ancient *Epiphania*, which *Jerome* makes to be the same with the lesser *Hamath* of Scripture, not without some shew of Reason on his Side.

Hamah has all along been a considerable Place: In the 13th Century it had Princes of its own, of the Race of *Ayub* or *Job*, from whom *Salâhaddin*, vulgarly called *Saladin*, was descended. Among these Princes of *Hamah*, was the famous *Ismael Abu'lfeda*, Author of a curious Oriental History and Geography, which latter has been several Times translated, but never yet published in *Europe*.

A Journey from

Hamah lies between Hills, so that one can see nothing of it before he comes just to it, except the Castle, which stands on a Hill commanding the Town below. It appears very beautiful on the approach, for it is very large; and, as it is seated more on the Ascent of the Hill than the Valley, the Prospect of the Houses, which are built one above another in a very regular Manner, is most agreeable; but within there is scarce any thing worth taking Notice of; which is the Case of most Cities in those Countries, since they fell under the Tyranny of the destroying *Turks*. In a Word, it is half ruined, altho' it contains some beautiful Houses and Masjeds, which are built of black and white Stone. The Castle abovementioned consists of the same Materials, disposed so as to form various Figures, which testify its ancient Beauty. The Castle Gate is adorned with several *Arabic* Inscriptions. On the *South* Side of it you see a Grotto curiously wrought, and a great many Magazines which formerly served as Store-Houses for the Provision and Ammunition. The River *Assi*, or *Orontes*, runs by the Side of this Castle, and fills the Ditches about it, which are cut very deep into the solid Rock. Leaving the Castle, that River passes thro' the Town from *South* to *North*. It is pretty

pretty large, and covered with a Bridge. In its Course it turns eighteen great wooden Wheels, called *Saki*; which being fixed for the Purpose in the River, raise the Water the height of two Pikes, and throw it into Canals borne upon great Arches, whereby it is convey'd into the Gardens without the Town, as well as the Fountains within it. There are some pretty good Bazars in *Hamah*, where there is a Trade for Linnen, which is manufactured there, and sent to *Tripoli* to be exported into *Europe*. Before the Door of a Masjed, or Mosk, which stands opposite to the Castle, there is erected a very beautiful Marble Pillar, with the Figures of Men, Birds, and other Animals, cut in *demi Relievo*. There is a very pleasant Garden by the River Side belonging to this Mosk, full of Orange-Trees. *Hamah* is governed by a Bashâ.

The Karawân staid at *Hamah* three Days, and then set forward on the 12th of the same Month, passing the River *Assi*, over the Bridge. Having got clear of the Town, and leaving the River on the left Hand, in somewhat more than three Hours we came to it again, where there is a fair Stone Bridge, called *Jesr Rostam*, or the Bridge of *Rostam*, consisting of ten Arches. It is paved with large Stones, is about seven Feet broad, and

and the Walls as many high. The River which is here called the River of *Rostam*, as well as *Assi*, is very rapid, but the Water is thick and muddy. Before it reaches the Bridge, it makes two little Islands; which being covered with Trees and Greens, look like a couple of delightful Gardens. Right against the middle of the Bridge there is a huge square Building erected in the River, thro' which the Water falling, makes charming Cascades on the other Side. The River there is as broad as the Bridge is long; but, presently after, its Channel is contracted to the Breadth of six or seven Fathom over, and in some Places to less, winding mightily among the Hills, between which it runs.

Leaving the Bridge of *Rostam*, we advanced along the River, which we had for a Time on our right Hand. The first Thing we met with was the Ruins of a *Khân*, and, soon after that, of a Village called *Rostam*, on a little Hill. Afterwards leaving the River, and proceeding in a large Plain, we came at last to *Hems*, in six Hours from the Bridge of *Rostam*, and lodged in the *Khân* which stands just without the Town on the North Side.

Hems, or *Hams*, is still a considerable City of *Syria*, indifferently large, tho' not

not so famous as it was formerly under the Name of *Emissa*, which differs not much from its present Appellation. The Walls are of black and white Stones, and of the Height of half a Pike, fortified with little round Towers, whereof there are about Twenty-five in all. It has six Gates and five Churches, besides Meskus. The Ditches are quite out of Repair, being almost filled up with Rubbish. There are to be seen in this Town, an infinite Number of curious Works of Marble, and Ruins of very magnificent Buildings, tho' at present they are for the most Part level with the Ground. This Devastation is owing, in a great Measure, to the *Arabs* of the neighbouring Desarts of *Syria*, or *Arabia*, who extort large Sums of Money from time to time from the Inhabitants. To avoid which, great Numbers of them have left the City, and retired to other Places, where they may be more secure. About half a Mile to the Westward of the *Bab Yebudi*, or *Jews Gate*, stands a pretty large Pyramid, where they say *Caius Cæsar*, the Nephew of *Augustus*, is buried: But the Name formed on the Inscription is *CAIO IOTAIO*, not *Caius Cæsar*. To the South of the Town, on a little Hill, stands the Castle, not unlike that of *Hamah*. This Hill is of an Oval Figure, tapering from Bottom
D to

to Top, and covered with Herbs, but so steep, that there is but one Way to get up to it, which is made by Art. It is watered by a Canal derived from the *Asi*, or *Orontes*, called by the Inhabitants *al Arnat*, which runs at the Distance of half a Mile to the Westward from the Town.

The Christians of the Country have a Tradition that *Job* built this City; and there is a fruitful Valley near it, called the *Valley of Hus*, and a Castle not far off, in the Way to *Tripoli*, called *Hus-Castle*; to which perhaps this Fiction owes its Rise; for the *Syrians* are very ignorant of the antient State of their Country, and commit many Blunders in Geography, confounding Places together which have no Relation to one another, as in the present Instance; for *Job* is said to have dwelt among the *Edomites*, and *Idumæa* borders on *Arabia Petrea*, which is at a great Distance from *Hems*. In the fine Plain above-mentioned, it is thought the Battle was fought between the Emperor *Aurelian* and the famous *Palmyrenean* Queen *Zenobia*, who lost the same, together with her Empire and Liberty.

Next Morning, before Break-of-Day, the Carawân broke up from *Hems*, and continued to march thro' the same Plain. For a while our Way lay thro' a Country
finely

finely enameled with Flowers, which continued for above five Hours, till we came to *Shemsi*, a small Castle and Khân; and from this Place, to within three Hours Journey of *Damascus*, we had an uncomfortable Road, being for the most Part Defart, or Hilly, and infested with roving *Arabs*. In two Hours more we came to *Hassia*, a great Village, or Burrough, with a Castle, which adjoins to a stately Khân built of Free-stone. The Village, which is about a Stone's throw from thence, lies so sunk and hid in a Hollow, that it cannot be seen from the Castle, nor till one is just at it.

Leaving *Hassia*, we continued travelling in the same Defart Plain for about two Hours and a half, when we came to some little Hills, which we cross'd; and in an Hour and a half more, came to *al Bureiji*, a little square Castle, the Gates of which are faced with Iron, and the Walls defended by two or three Pedereros. Going on, we passed by another Castle, called *Coseitel*, with a fine Spring and Pond beside it. Two Hours from thence we came to *Karalar*, or *Kara*, a great Burrough, inhabited by *Greeks* and *Turks*. Here are two Khâns, and but one Church, dedicated to St. *George*, which serves both Christians and Mohammedans; the first praying on one Side, or Isle, the latter

on the other; but the Christians are forced to find all the Oyl for the Lamps, which the *Turks* burn in their Part of the Church; an Expence they are not well able to bear. There runs a Rivulet thro' this Town; which, by the considerable Ruins that are seen on every Side of it, must have been a very great City. Two Hours beyond *Karalar*, we came to *Neb-keh*, a pretty good Village, seated on a little Hill. It has a *Khân*, which is built of Free-stone. At the Foot of the Hill there are Gardens stored with Vines and Fruit-trees, conveniently watered by a little River, over which there is a handsome Stone Bridge of four Arches.

The Day following we set out soon after Midnight, and continued in the same heathy Plain till we came to *Hesn al Arus*, otherwise called *Khân al Arus*, that is, the *Bride's Castle* or *Inn*. It stands in a very barren Place, surrounded with Mountains, those to the South being the *Anti Libanus*, which presently we began to ascend, bending our Course South-westward; and, travelling over them, in five Hours Space got to *Coteifa*, a handsome Village on the other Side, where there is a strong Castle, with a good Garison; and the most beautiful *Khân* in the whole Country, even exceeding that of *Marrab* before-mentioned. It was built by the famous
Sinan

Sinan Basha; and has adjoining to it, a very fair **Mosk and Bazar, or Market,** well furnished with Merchandize. In this **Khân** Travellers are furnished gratis with Meat for themselves, and Provender for their Cattle, at the Founder's Charge. The Chambers for lodging the Passengers are very commodious; and in the middle of the Court is a square Fountain of hewn Stone, furnished with excellent Water; which, in the Eastern Countries, is one of the greatest Conveniencies a Traveller can meet with.

From *Coteifa* to *Damascus*, is not above seven Hours travel. We left the Place about the same Time next Morning, being the 15th, and proceeding South-westward, or more to the West, thro' barren Plains, with Hills on each Side, in three Hours came into the Plain of *Damascus*, having Mountains of white Rock on the right Hand. This Plain is very large and beautiful, abounding with Vines, Olive and Fruit-trees, watered with several little Rivers, and overspread with a Multitude of Villages. In three Hours and a half after our Enterance into this delicious Garden, we passed by *Cosseir*, a small Village with two **Khâns**, and a River running beside it; and in three Hours more arrived at *Damascus*.



C H A P. III.

The Foundation of Damascus. Name. Former State. Walls. Watered by Seven Rivers. Karawânfarai. Castle. Great Mesku. Via Recta. House of Juda. Sepulchre of Ananias. Window whence Paul was let down in a Basket.

THO' *Damascus* is no longer that ancient City built by *Hus*, *Shem's* Grandson, and afterwards enlarged and beautified by *Damascus*, the Steward of *Abraham's* House, who gave it his Name, yet it still preserves the Title of Capital of *Syria*.

Name. The *Arabs* call'd it, *Sham al Damâshi*. (e) *Sham* signifies *Shem*, Grandfather of *Hus*; and *Damâshi*, in *Hebrew*, imports drinking

(e) The *Arabs* call this City *Dimeshk* or *Demeshk*, and say it was built by *Eleazar*, *Abraham's* Steward, who called it after his Son's Name; which *Jerome* also relates. They add, however, that before this *Hud* (by the *Hebrews* Gol. Not. called *Hus*) settled there, and having inclosed the Place in *Alferg*. with a Wall, called it from the Name of his Father *Aram*; p. 128. and in this *Josephus* agrees with them *.

ing Blood; which Name was given to it, as being situated near the Mountain where *Cain* slew his Brother *Abel*.

This famous City at present is nothing but a Heap of Houses and Walls half ruined. They call what remains of it *Sahia*, or *the Village*. The rest scarce deserves that Name.

It was *Nebucodonosor* who reduced it to this Condition. *Jerome* says, the *Macedoneans* rebuilt it, not on the old Foundation, but at some little Distance, in the great Plain where it now stands. Their Reason for removing its Situation, was because the City before was too much commanded by the Mountains. Ancient State.

The *Ptolomies*, charmed with its happy Situation, took Pleasure in adorning and enriching it; but by often changing its Masters, it lost much of its Beauty. The *Romans*, under *Pompey*, conquered it from the *Greeks*. The *Arabs* from the *Romans*. The *Atabeks* of *Mosul* from the *Arabs*. The *Soltâns* of *Egypt* from the *Atabeks*. The *Franks*, in the Time of the *Croisade*, were very near taking it from the last; when a *Greek* gained by the Enemy, under Pretence of shewing the Christians the weakest Part, persuaded them to remove their Camp from the Western to the Eastern Side of the Town. After which, the Besieged seized the best Posts,

and turned all the Canals, which supplied the Besiegers with Water; who thereupon were obliged to raise the Siege.

After this *Tamerlan* [or *Timûr beigh*] subdued *Damascus*; the *Mamaluc* Soltâns of *Egypt* took it from the *Tartars*; and in 1517, *Selîm*, Soltân of the *Turks*, who still possesses it, took it from them.

Walls.

Damascus formerly had three Walls for its Defence: the innermost was highest; a great deep Ditch secured the second Wall; and the third, which was lower than the other two, was supported by the Counterscarpe. These three Walls were defended by Towers built pretty close to one another; some round, others square. Those which Time has not yet destroyed, have their Battlements, Port-holes, and Breast-walls. As for the Walls they are almost intirely ruined.

Figure & Extent.

The City is almost an exact Square, every Side a Mile and a half long. Of several Suburbs which it had, there remains only one; it extends from North to West, and is about a League in Length.

Watered by seven Rivers.

The Beauty and Conveniency of the City is owing to seven little Rivers, which, as one may say, are under its Command. These Rivers bestow Verdure and Fertility on the Plain of *Damascus*, which they cross; and on the Gardens about

about the Town, which they water. They supply the publick Fountains of the City, whereof almost every Street has one. There is not a House, however inconsiderable, but what has one of its own, running out of a Marble Basin, whereby the Neatness of the City may be judged of.

The most considerable of its Rivers is *Barada*; it runs hard by the great Hof-^{River Barada.}pital, or Inn, where the Carawâns lodge. Thence it approaches the Castle of *Damascus*.

The Inn just mentioned, has the Air ^{Carawan Serai.}of a Monastery. Its first Story consists of long Galleries, supported on Marble Pillars, surrounding a great square Court. The Chambers are placed as in a Dormitory, one after another. The Doors of the Chambers are adorned with several little Stones of divers Colours, and ranged in *Mosaic* Order.

The Court is paved with Marble of different Colours, and in the midst is a Marble Basin, supplied with Water by the *Barada*.

The Thing of most Note belonging to this Inn is, the *Mesku*, with its Dome. 'Tis perfectly well built, and adorned on the inside with many Columns of the fairest Marble. Among the rest, there are four very remarkable ones, which support

port the Porch entering into the Mesku. These Pillars, tho' of a surprizing Height and Thickness, are only of one Piece of Marble each.

Castle.

The Castle is like a little Town, having its own Streets and Houses. It is defended by five Towers; the Stones whereof are cut in the Figure of Diamonds. The famous *Damascus* Steel was formerly kept here in a Magazine, to which nobody, of what Quality soever, was admitted. I shall not affirm, as some have done, that some of that Steel still remains there.

Houses.

The Houses of the City are built of Wood; their Fronts are backward, facing inward Courts. Towards the Street nothing is to be seen but great Walls without Windows: But, as ordinary an Appearance as they make outwardly, they are, within, adorned with very rich Paintings and Gildings, Furniture and China, ranged artfully upon little Tables set round the Chambers.

Every House has its *Diwân*, or Place where all Visitants and Comers are received, and the Officers distribute Justice, and hold Council. They have, for the most part, Gardens, set with none but Fruit-trees.

Meskus,
or Mas-
jeds.

The Meskus are the beautifullest Buildings in *Damascus*, where they reckon about

two

two hundred. The fairest of all is, that which bears the Name of *St. John*, and was formerly a famous Church, dedicated to *St. Zacharias*, Father of *St. John the Baptist* (f). He is said also to have been interred there. The *Turks* boast that they have preserved his Head in a Golden Basin, placed in the Vault of a Grot which is in the *Mesku*; but they never shew it to any body.

This *Mesku* has before it a vast Court, encompassed by a Gallery, under which there is a Walk round it, where Christians are not suffered to set Foot. All the Parts of this Edifice are built with such Proportion and Art, that when the great Gates

(f) This Temple is reckoned by the *Mohammedans* one of the four Wonders of the World, which are
 1. The *Menarat al Iscanderiyab*, or *Farus* of *Alexandria*,
 2. *Kaptarab Sanjab*, the Bridge of *Sanjab*, a River in *Mesopotamia*. 3. *Canisab Roba*, the Christian Church of *Roba*, or *Orfa*, the ancient *Edeffa* in *Mesopotamia* also. And, 4. *Masjed Demeshk*, or the *Mohammedan* Church at *Damascus*, called by a peculiar Name *Jâma bani Ommiyab*, i. e. The Basilisk, or Cathedral of the Children of *Ommiyab*. It was built by the Khalifah *Walid Ebn Abdalmalec Ebn Merwân*, of the Family of *Ommiyab*, in the Year of the *Hejrab* 87. They tell us, that above 1000 † Gol. Workmen were employ'd in raising it; and that the whole Not. in Expence amounted to seven Years Revenue of the *Khalifat* †. Some say *Walid* added to the great and famous 130. *Mesku*, which he built, that sumptuous Church of *St. * D'Herb John Baptist*, called by the *Arabs*, *Masjed Yabia*, which Bibl. Ori- the *Greek* Europeans had been enriching for several Ages, ent. p.907 obliging the Christians to sell it to him *. Others say, Art. Val. he only added several Domes to the Church of *St. John*, † Ibid. p. among which there was one very magnificent one, larger 773. Art. than the rest, called *Cobba Aliyat* †. Scham.

Gates are open, the whole Inside of the Mesku appears to the Eye, which is charmed with the rare Order of the Columns that support the Roof; the Beauty of their Capitals; the rich Cornish which runs the whole Length of the Nave; and the Gildings wherewith they are embellished.

Great
Street.

After this Mesku, there is nothing worth speaking of in *Damascus*, excepting the *Via Recta*, or the *Great Street*, mentioned in the *Acts of the Apostles*. It extends from the Eastern to the Western Gate about a League, crossing the whole City and Suburbs in a direct Line. On both Sides of it there are Shops, where all the rich Merchandizes are sold, that are brought every Year by the Carawâns from *Europe*, *Armenia*, *Africa*, *Persia*, and the *Indies*. The artful Manner in which they are ranged, tempt People to buy.

House of
Juda.

Near the Eastern Gate there is a House, said to be that of *Juda*, where *St. Paul* was received after his Conversion. In it there is a small Closet, not above four Feet long, and two broad; where, according to the Tradition, *St. Paul* spent three Days without Victuals, and had the strange Vision mentioned in the 2d *Epistle to the Galatians*, and recovered his Sight by the laying on the Hands of *Ananias*.

Forty Paces from the House of *Juda*, Sepulchre & House of Ananias. there stands a little Mesku, where they pretend *Ananias* was buried. This Disciple lodged in the great Street near a Fountain, whose Water he employed in baptizing *Paul*. Of this the Christians drink out of Devotion, and carry it to their Houses. In the Place where the House of *Ananias* stood, there is an ancient Church, which the *Turks* have often attempted to convert into a Mesku, by raising a Tower, or *Menâra*, according to their Custom; but what they built in the Day, being destroyed in the Night, they were obliged to abandon the Design (g).

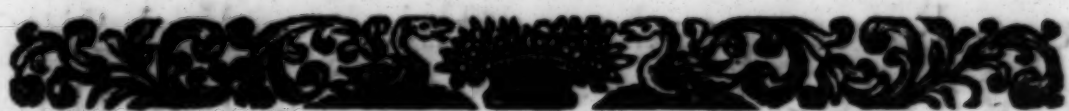
In the same Street, near the Eastern Gate, and on the South Side of it, there is still to be seen a kind of Window, by which *Paul* escaped the Hands of the *Jews*: [With regard to which, there goes the following Tradition] That Gate was guarded by a Christian Soldier, an *Abyssin* by Nation, who being privy to the Design of the Magistrates to seize *Paul*, and deliver him to the *Jews*, shewed one of his Disciples a kind of Window Window whence Paul escaped.

(g) The Jesuits Words are, *They were constrained to leave the Faithful in Possession of that holy Place, so evidently protected by God.* By which we may see how zealous those Missionaries are to propagate the most idle and ridiculous Stories of Miracles, when they seem to favour their Interest.

Window, like a Port-hole, in the Parapet of the great Wall; by which they let their Master down, and set him at Liberty.

The disappointed *Jews* being informed of this, complained to the Governor, who, for Money, put the Soldier to Death, and had the false Window stopped up, to be, as they said, a publick Testimony of his Infidelity; but it proves a Monument of the divine Protection of the Apostle. The Christians took the Body and buried it in a Tomb, which is encompassed with a Balustrade, that supports a little Roof over it, and is visited by *Turks*, as well as Christians.





C H A P. IV.

Places in the Neighbourhood of Damascus on the East Side. Great Lake. Nahr al Kelb ; its Origin and Description. Sepulchres of Abel and Cain. Salt Lake. Monastery of Sayeda Naiya. Miraculous Image. Noba, whither Abraham pursued the five Kings. Jews Synagogue. Elijah's Grot.

NEAR *Damascus*, on the Way leading to the Burying-place of the *Turks*, there is a Building, said to be the House of *Naaman* the Leper, General to *Ben Hadad*. The *Turks* have made an Hospital for Lepers of it. One Part of it serves for a Mesku. The Court is large, and full of Fig-trees and Palms. They preserve a Tomb there, said to be that of *Gebazi*, the Servant of *Elisba*, who, after his Disgrace, retired to *Damascus*, where he died.

The two Rivers *Abana* and *Farfar*,
spoken of in Scripture, are within two
hundred

Rivers
*Abana &
Farfar.*

hundred Paces of this Hospital. These two Rivers produce a third, called *Sinf*; and a little lower they divide into three other Rivers, which turn Mills. The Water of these Rivers are excellent for dying in all Sorts of Colours. They all fall into a great Lake, called, by the *Arabs*, *Oradet Gowta*, or, *The Swallowing up of the Waters* (b).

This Lake is three Leagues from *Damascus* towards the *East*, ten or twelve Leagues long, and five or six broad. It produces excellent Fish, and the Copse which furrounds it, a great Quantity of Game. The Wonder is, that tho' this Lake receives all the above-mentioned Rivers, and many stray Waters besides, it never overflows. Whence it is supposed, that it empties itself by subterranean Passages. On this Occasion I shall relate both what they say in the Country, and I have experienced myself.

Nahr al
Kelb, or
Dog Ri-
ver.

About a League from *Antura* there is a River called the *Dog*. The Account I had of it, gave me a Curiosity to go to its Head. I found it under a great Rock, cut, by Nature, in Form of a Vault, which appeared to be twenty, or twenty-five, Feet large, and twelve or fifteen in height, whence, to my Surprise, there issued

(b) This Lake is called by the *Arabs* *Babirat al Marj*, The Lake of the Meadow. As to his *Oradet Gowta*, I know not what to make of it.

issued a greater Quantity of Water than is ordinarily furnished by several Springs together. The Opinion is, that this Abundance of Water comes from the great Lake. If so, it must pass by a subterranean Channel above thirty Leagues long. What confirms this Opinion is, that the Waters of the *Dog* Channel have the same Qualities with that of the Lake ; are equally cold, harsh, and unwholesome. Besides, the same Sorts of Fish are found in the one as the other.

Near the Mouth of the *Great Subterranean Channel*, there are several Grottos, some whereof are above fourscore Feet long. In one of them Nature has formed a Pillar of Chrystal, and other Figures, no less exact than if they had been done with a Chizel. However, there is no going very near these Grots, for fear of a sudden Shower of little Darts shot by the Porcupines that inhabit them.

The Course of the *Dog River* is not above one League. It runs between two very steep Mountains, the Ground whereof is so solid, that they appear to be of one single Rock from Top to Bottom. They told me, that the Waters of this River, after passing out of their Canal, divide into two Branches; That one of them, at some Paces distance, enters again under the Ground and Rocks; and

A Journey from

the other forms the *River of the Dog*, separating the Country of *Kesruan* (i) from that of the *Druses*.

This River is the antient *Lycus*, and has its present Name from the Figure of a Dog, or Wolf, which was formerly at the Mouth of it, and was the Object of Adoration. The People of the Country believe for certain, that this Idol delivered Oracles, and was heard as far as *Cyprus*. Having at length fallen from the Pedestal it stood on, the Body lies buried under Water in the Sea; and the Head, according to them, was carried to *Venice*.

The Bridge which is over this River, brings you upon a great Road cut in the Rock by the Emperor *Antoninus*, as appears by two Inscriptions (k) cut at the Enterance of the Bridge on Tables of Stone.

Mountain
of Abel.

Two Leagues beyond the Bridge, you begin to discover the Mountain of *Abel*;
on

(i) Orig. *Kesroem*.

(k)

Imp. Cæs. M. Aurelius
Antoninus Pius felix Auguf-
tus Parth. Max. Britannicus
Germ. Pontifex Maximus
Montibus imminentibus Lyco
flumini cæfis
Viam dilatavit per——Anto
niam suam.

A little after follow these other Lines.

Invicte imp. Antonine P. felix
Aug. Multis annis impæra.

on the Top of which, are two Pillars, with their Pedestals, and a Sort of Architrave over their Capitals. If you'll believe the Tradition, this is the Place where *Cain* and *Abel* offered their Sacrifices; and, a little farther, the former slew the latter*. *St. Helena* built a Church in the Place where this Tomb was found; of which only three Columns remain; but they are intire. The Tomb of *Cain* is three Leagues from *Damascus* on the Road to *Saïda*.

Tombs of
Abel and
Cain.

Returning from the Mountain of *Abel* Salt Lake. to *Damascus*, you pass by a square Lake, half a League in Compass. The Bottom is of a sort of white Stone, Acerb, and Salt. The Water, which continues there during Winter, and Spring contracts the Qualities of that Stone; and the humid Part being evaporated by the Heat in Summer, the Grosse remains, and forms a white shining Salt, which is easily gathered in Pieces; whereof I have sent you a Sample.

Two Leagues to the North of this Lake, and five from *Damascus*, on the Moun-

Monaste-
ries.

E 2

Moun-

* In the Mountain *Kafiyûn*, which of all those compassing the Plain of *Damascus*, is nearest the City, is the famous *Magbârat addam*; or, the Cave of Blood, where *Cain*, according to an ancient Tradition, slew his Brother: Also another, called *Magbarat Aljowa*, or, the Grot of Hunger, where forty Prophets were shut up and slain by the *Israelites*. Perhaps this is the Grot of the forty *Greeks* mentioned Page 55.

Gol. Not.
in Alferg.
p. 128.

Mountain *Sayeda Naya* (1), are two celebrated Religious Houses of *Greeks*; one of Monks, the other of Nuns. The Nunnery, consisting at present of about forty Maids, is governed by an Abbess, who is also Superior of the Monastery, which will be no Novelty in *France*.

The Monks sing the Office in the Choir, and administer the Sacrament to the Nuns. Their Lay-Brothers have the Care of the Temporals in both Monasteries. That of the Nuns is very rich. They are obliged to shew Hospitality to all Passengers, and discharge the Duty punctually.

Miraculous Image

The great Devotion which is paid there to the Virgin *Mary*, draws vast Multitudes of Pilgrims from all Parts on the Days of her Feasts. This Devotion is grounded on a Miracle, related by *P. Maimbourg* in his *History of the Croisades*: Which is, That a Picture of the Virgin, placed in the Church of the Monastery, formerly appeared to the Eyes of the Assistants, not in its ordinary Colours, but cloathed with true Flesh. The Fame of so great a Prodigy gave me a Curiosity to go to the Place. They shewed me a Shrine placed in a Nitch shut in close with Iron Bars,

(1) In the Original 'tis *Sajednaja*. The *French* often putting the *j* Consonant to express the Sound of our *y*. I have made the Change accordingly, tho' sometimes they express the same Sound by it that we do, and p. 53, we find *Yaubar*. However, *Maunderel* writes *Sydonaja*.

Bars, which they told me contained the miraculous Image; but I saw nothing more of it.

The Chapel is adorned with magnificent Presents, and illuminated with a great Number of Lamps, enrich'd with many precious Stones of various Colours. The Christians have so great a Respect for it, that they always enter it bare-footed, and without speaking a Word.

At the Foot of this Mountain of *Sayeda Naya*, lies the Plain of *Damascus*; at the Enterance whereof, is the Village of *Barsa*, of old called *Noba*, whither *Abraham* pursued the five Kings, who had carried away *Lot*, and his Effects. Near it is a Grot, where they say that Patriarch offered Thanksgiving for his Victory.

In the Village *Yawbar*, half a League from *Barsa*, the Jews have a Synagogue, built, as they say, by their Fore-fathers in the Place where they had formed the Grot of the Prophet *Elijah*, in order to secure the sacred Books, which they had saved out of the Temple of *Solomon*, when *Titus* and *Vespasian* sack'd *Jerusalem*. In the middlemost of three little Chapels that stand on the East Side of it, they have deposited the Pentateuch in a Coffer of precious Wood, covered with a rich Stuff; together with some other *Hebrew* Manuscripts, each of which is written on

Jews Synagogue.

several Skins of Parchment, joined together by the Ends, and rolled up, making a great round Volume.

Elijah's
Grot.

Elijah's Grot is in the Chapel on the right Hand ; it lies on the South Side of it, and is enlightened by several Lamps, burning in Honour of the Prophet. The Descent to it is by two Steps. The *Jews* call it, *The Grot of Elijah*, because in that Place, they say, the Prophet consecrated *Hazael* to succeed *Benhadad* King of *Syria* ; and that the new King was obliged to hide himself in it, to avoid the Fury of the reigning Monarch.

So much for the Parts lying to the East of *Damascus*. Those on the West and South Sides of it, next demand our Attention.





C H A P. V.

Places about Damascus on the West and South Sides. Mountain of Salhia. Place whence Mohammed beheld Damascus. Tower of Reconciliation. Plain of Persia. Springs of Jordan. Mountain of the Sheikh, and Story of the River Abulwair. Imaginary Source of Nhar al Kelb, or Dog River. Sepulchre of Nimrod. Place of Paul's Conversion. Plain of Hawran.

THE Mountain of *Sayedana Naya*, which Mount Salhia. is to the North of that City, extends as far as the Mountain of *Salhia*; this last gives its Name to a Village situated in its Valley, and has on the Top of it a vast Grot, surrounded by Rocks of *Jaspar*. They say, forty Greeks formerly were put to Death there, whither

ther they had fled for speaking against *Mohammed* and his Religion.

Place
whence
Moham-
med be-
held Da-
mascus.

Two hundred Paces from thence, on the same Mountain, there is another Grot higher up, which the Christians dare not approach. The *Turks* say, that *Mohammed* looking upon *Damascus* from the Top of this Mountain, it appeared so delightful, that he would not enter it; but to get away with more speed, he made but one Step from thence to *Medina*.

It is easy to judge how little Belief ought to be given to this Story (*m*); but, how-

(*m*) Here the Jesuit scruples the *Mohammedan* Story, after swallowing so many Christian Fictions, no less incredible. But if it be easy to judge of the Falsity of one, by the Improbability of the Fact, why not of the rest? They recommend the Use of Reason to those they would pervert: Nor can they possibly shew another the Error or Absurdity of his Opinions without it: Yet condemn the Use of it in judging of Matters appertaining to their own Religion, because it will not bear the Test of Reason more than any other. If, then, other Religions must be rejected by the Professors of it on that Account. Why don't they renounce theirs? But their Religion, they say, was revealed; so say the rest. Ay, but other Revelations are counterfeit, theirs is the only true one: So say the rest also. But they can prove other Religions to be false. How? Because the Doctrines are monstrous and improbable. But cannot the others prove their Religion to be false the same way? Besides, if God can be supposed to authorize Absurdities in one Religion, he may, by the same Rule, establish various absurd, and contrary Religions. Be that as it will, he could never design any Religion to be Catholick or Universal, which must look ridiculous in the Eyes of all Mankind, excepting the Professors of it.

Reason

however improbable it is, the *Turks* have a great Veneration for this Mountain, honoured with the Presence of their Prophet, and are continually going in Pilgrimage to it.

On the Top of the Mountain of *Sayed-naya*, they have built a Pavilion in form of the *Rotundo*, with Appertures in its four Sides, looking to the four Quarters of the World. The Prospect is enchanting a *Turkish* Lord, who used to go thither almost every Day to divert himself, is buried there. To the *West* of this *Rotundo* there is an easy Descent to a Plain, called *the Field of Victory*; a Name given to it in the Time of the Croisade (*n*).

In

Reason therefore must be the Test of all Religions, or of none: Or which is the same, Absurdities must be allowed of in all Religions, or in none.

(*n*) The Jesuite here gives an Account of the Occasion of this Name from an *Arab* Author, who says, that one of the Chiefs of the Christian Army, then besieging *Damascus*, having demonstrated to the rest, that their Divisions obstructed the taking of that City, and enforced his Assertion by a Parcel of Arrows, which, tho' not to be broken, being bound together in a Bundle, were easily broken one by one, when separated asunder; they thereupon became unanimous, and took the City, whence the Place where that Action happened, was called *the Field of Victory*; but the Christian Authors mention nothing of this Story, and besides say, the Croisaders were obliged to raise the Siege upon the Account already mentioned.

This trite Instance of the Arrows, which has been adopted by the Historians of most Nations, *Greeks*, *Arabs*, *Turks* and *Tartars*, was not worth inserting at large, either in the Text,

Tower of
Reconci-
liation.

In this Field there stands upon a great Rock, a Tower, called *the Tower of Reconciliation*, because there, they say, the Chiefs of the Christian Army, after their Reconciliation, came and encamped to attack the City. This Tower is in one of the most agreeable Situations imaginable. From thence one has a Prospect of the Six Rivers, which approach pretty near it. They seem to have been made to Water the Plain of *Damascus*, which is terminated by agreeable Landships. This Place is called *Rabwa* (o), and is continually resorted to by the *Damascenes*, who go to enjoy the Pleasures of it.

Plain of
Persia.

The *Eastern* Part of the Plain of *Damascus* is not so large as the *Western*, which may be about twenty Leagues long, and six or seven broad. It is called *Wadi'l Ajam* (p), that is, the Plain [or Valley]

Text, or by way of Note, much less is the silly Story which follows of *F. Is.*, the Dominican meeting a Woman in this Field with Fire in a Chafing Dish, which she said was to burn Paradise, and put out Hell Fire, to the End that Men might serve God purely for Love.

(o) In the Original 'tis written *Raboué*.

(p) In the Original it is printed *Ovadi le a Fans*, which is so great a Disfigurement of the true Name, that it had been impossible to have known what to make of it, but for the Explanation which follows the *Arabic*, whereby we have been enabled to restore the Word, altho' it is wrong translated the Plain of *Persia*, instead of the *Persians*. The *Arabs* calling the *Persians* particularly *al Ajam*, that is, *Strangers* or *Barbarians*. What strange Jargon must such Negligence of the Press, or those who correct

Valley] of the *Persians*. It is environed on the *North* Side with three great Mountains, the highest whereof is named the Mountain of the *Sheikh*. It is ten Leagues in length from *South-West* to *North-East* (q), and reaches near as far as *Cæsarea Philippi* [now *Baneas*]. Which City, so famous heretofore, is at present no more but a Village, preserving nothing of its ancient Grandure except the Castle, which commands a few half ruined Houses.

Mountain
of the
Sheikh.
Cæsarea
Philippi.

In the Territory of *Cæsarea*, near that City, there is an Eminence about eight or ten Feet High, and three Quarters of a Mile in Compass; shaded with verdant Oaks, Sycamores, Citron and Orange-Trees. The Tradition is, that this was the Place where Christ asked his Disciples what both the People and themselves said of him.

Springs of
Jordan.

At the Foot of this Eminence, the two Fountains *Jor* and *Dan* break forth, at about thirty Paces one from the other, and fifty Paces from thence meeting, form the famous River of *Jordan*. The Christians make their sick People drink its Waters, which often prove an immediate Remedy.

With

correct it, introduce into History or Geography? And, indeed, scarce any Books are fuller of such gross *Errata*, than the Memoirs of the Jesuits in the *Levant* and the *Indies*.

(q) In the *French* Copy it is from *South-East* to *North-East*, which is another Blunder of the Press.

With regard to the Mountain of the *Sheikh*, the following History has been related to me by different Persons, who had it by Tradition from Father to Son, and believe it to be Matter of Fact.

River A-
bulwair.

Formerly, say they, there issued from the Foot of that Mountain a River, by the *Persians* called *Abu'lwair* (r), which piercing its Way under great Rocks, and thro' the Earth, made a subterranean Channel for its Waters to run in from the Foot of the *Sheikh's* Mountains, as far as *Persia*, which was discovered by mere Accident. A Shepherd, who fed his Flock every Day on the Descent of the Mountain, and was obliged always to carry Water with him to drink, because there was none to be found upon the Mountain, nor about it; sitting one Day on one of the Rocks, wherewith the Mountain is almost wholly covered, perceived his Dog coming from beneath a Rock, and shaking the Water off his Body. The Shepherd, surprized at the Sight, went to the Place, but found nothing but a Series of Rocks. Next Day he

(r) The Original in this Place has *Abulouaise*, but every where else *Abulouaire*: For which Reason I have retained this last Word, reduced to the *English* Orthography. As for the idle Story about this River, which takes up seventeen Pages in the Original, I have shortened it as much as I could, that the Reader might have the Substance of it without being tired with the Detail.

he followed his Dog, and observed, that he slid under a great Rock, where he lost Sight of him. Presently after the Dog returns, all wet, as the Day before. The Shepherd, convinced that Water was there, resolved to come at it, by breaking up the Rocks, which he did the Day following, with a Pickax, and found a Cavity, into which he slid, with his Dog to guide him. He had not gone many Paces before he heard a Noise like the Fall of Water. Following the Sound, sometimes stooping, and sometimes widening the Passage with his Instrument, he came at length to a second Cavity; where, looking down, he saw issue from under the Rocks, which Nature had hollowed in Form of an Arch, a surprizing Quantity of Water, that rushed with great Rapidity into two different Channels.

The Shepherd, pleased with the Discovery, took a Fancy to stop one of the Canals, as well as all the Avenues to them both, in order to reserve the Secret to himself.

About a Year after, three *Persian* Lords, sent on purpose, arrived in the Plain of *Damascus*, enquiring for the Way to the Head of the River *Abu'l-wair*; they said, they knew by Tradition, that it was in that Plain, adding, that the River, which never ceased running before,

before, was lately become dry, and offered a liberal Reward to any who should make the Discovery.

The Shepherd making no doubt from this Account, that the Canal which he had stopped, was the River in Question, went to the *Persian* Envoys, offering his Service to find out the Spring which they sought after : But, as they accompanied him in his Search, and he was unwilling to let them into the Secret, he led them about from Day to Day to no purpose, till at length, tired with the Delay, they were content to leave him to make the Discovery by himself, and return to *Persia*.

As soon as their Backs were turned, the Shepherd went and opened the Canal, so that, on their Arrival in *Persia*, they found the River *Abu'lwair* running as formerly, and kept their Promise with the Shepherd by sending him his Reward.

The River having continued to run for several Years, as usual, at length began to fail again : The *Persians*, at first, imagined, that it would return on the Change of the Season ; but finding it did not, they sent new Deputies to *Damascus* to find out the Cause of this second Accident.

Some-

Some time before this, the Shepherd falling sick, called his eldest Son, and gave him an Account of all Matters relating to the River *Abu'lwair*, and the Advantages he might gain by the Discovery, provided he kept it secret.

The Shepherd dies, and the Son, impatient to make his Fortune, repairs to the Rocks, finds every thing as his Father had described it, and stops the Mouth of one of the Canals, in order to bring the *Persians* to his Market.

As soon as the Deputies arrived, he did not fail to offer his Service, as his Father had done before. The Bargain being struck, the *Persians* wanted to be conducted to the Head of the River; but the Son, unwilling to discover the Secret, which his Father had so particularly charged him to keep, raised all sorts of Difficulties about it; on the other Hand, they persisting in their Demands, which they backed with large Offers, and a good Sum of ready Money, the young Shepherd, at last, suffered himself to be overcome, and carried them directly to the Place.

The *Persians*, upon seeing one of the Channels blocked up, presently discovered the Fraud, and therefore, to prevent the like for the future, took care to publish the Secret over all the Plain of *Damascus*.

I do not pretend to warrant the Truth of this History; but it is certain, that it has been the Occasion of calling the Western Part of *Damascus* the Plain of *Persia* (s).

In effect, several intelligent Travellers, and other curious Persons of the Country, have taken much Pains to trace the Origin of the River *Abu'l-wair*; and, after much Enquiry, been induced to believe, that it is the Drain by which the great Lake in the Plain of *Ghowta* discharges its Waters; that those which run into the Canal passing under Ground to *Persia*, fall into the *Persian* Gulf; and those which fill the other Canal, empty themselves by the River of the *Dog* into the *Mediterranean* Sea.

Sepulchre
of Nim-
rod.

Before we leave the Plain of *Damascus*, I must not forget to observe, that in descending the *Sheikh's* Mountain, one meets near the Village of *Beitima*, a Tomb about thirty Feet long. Many believe it is the Tomb of *Nimrod*. I have seen those of *Seth* and *Noah* in the Plain of *Balbec*, built after the same Manner, that is like the ancient Sepulchres of the Country.

They

(s) I don't see how the Author can warrant so much; for since the Story is false, it is most likely, that it was invented to account for that Name being given to the Plain.

They pretend here, that in Punish- Fable.
ment of the Arrogance of this Prince,
who would be adored as a God, the
Dew of Heaven never falls on his Tomb,
tho' the Ground all about it is covered
with it; but I cannot warrant this to be
Fact, as not having been myself a Wit-
ness of it. They say, the same Thing
happens to the Sepulchre of *Nestorius*,
to punish the impious Rashness of that
Arch-Heretick, who would rob the Holy
Virgin of the Honour of being —(t).

The ancient Road from *Jerusalem* to *Damascus* lies between two Mountains, not above one hundred Paces distant from one another; both of them are round at the Bottom, and terminate in a Point. That nearest the great Road, is called *Kawkab*, that is, *celestial Light*, or *luminous Star*; a Name given in Memory of the dazzling Light, wherewith *St. Paul* was encompassed in the Way between the two Mountains. The other Mountain, which is more perfectly round, is called *Medawar al Kawkab*; that is to say, *Circle of Light*. Towards the Middle of this Mountain, there is an old Monastery half destroy'd, whereof nothing remains entire except a Grotto, in which a Man
F can

Place of
Paul's
Conver-
sion.

(t) In the Original follows, the Mother of God. Shocking Blasphemy! Which needs our Apology for mentioning it at all.

can scarce turn himself round. Into this Grot, according to the Tradition of the Country, *Paul* retired, after recovering from his Surprize; from whence he did not stir 'till he went to *Damascus* to obey the Voice. Being afterwards obliged to quit that City, he retired thither a second Time to avoid the Fury of the *Jews*. Several of our Missionaries have been in that Grotto.

The Apostle, in his Way to *Damascus*, passed thro' the Villages of *Dadaida*, *Jahbnaïa* and *Sherafre* (u), which are at present inhabited by *Turks*, who cultivate the Plain, which produces Plenty of Cotton, Mulberry-Trees, Corn, Barley, and all sorts of *Legumes*. The Plain is terminated by two great Mountains, whereof one is called *Shafumeharie*, and the other, which is higher, *Manaa*.

Plain of
Hawran,
the Gra-
nary of
Turkey.

Beyond the Mountain, and to the South-West of *Damascus*, the Plain of *Hawran* begins, which is the Country of *Abraham*, the City which anciently stood there are at present ruined; but its Fertility is so great, that it is called the Granary of *Turky*. In effect, there arrive almost daily Carawâns from all Parts of the Empire,

(u) These Names I have let stand, as in the *French* Copy, saving that in the last Name the initial *Cb*, is changed into *Sb*, which is all the Alteration I would venture to make in *Shafumeharie*, a few Lines lower.

Empire, which carry away the Corn: The Meal of it is excellent, whereof they make Loaves above two Feet long, and Half a Foot in thickness. It will keep a whole Year without corrupting. When it grows dry, they steep it in Water, and find it as good as if new made. Both Rich and Poor prefer it to all other sort of Bread. I cannot conclude this Account of *Damascus* better than with the Words of the Prophets, who call the City a *House of Pleasure*, and the Neighbourhood about it, *Places of Delight*.





C H A P. VI.

An Account of Karawâns. Their Conveniencies and Inconveniencies. Order of the Karawân of Pilgrims to Mecca. Description of Mecca and Medinah. Mohammed and his Tomb. Privileges of the Hajis and Camel that carries the Grand Seignior's Presents. Of the Uzbeks.

NUMEROUS Karawâns, as hath been said, often meet at *Aleppo*, to pass from thence to different Places.

These Karawâns consist of a great Number of Travellers of all Nations, who are almost wholly Traders, and lead their Camels loaded with Merchandizes themselves. They appear at a distance like an Army ranged in Battle, and have a Chief, who Conducts and Governs them; regulates the Hours of Traveling, Meals and Rest; and is the Judge of

of all Disputes which arise in the Karawân.

These Karawâns have their Conveniences and Inconveniences. 'Tis, doubtless, very convenient for the Travellers to find every thing necessary for their Subsistence and other Occasions, which happen during a long Journey, without going out of the Karawân, or being at any Difficulty to procure it: Every Karawân having its Victuallers, who carry all sorts of Provisions, and are always ready at Hand. Conveniences.

But the most important Conveniency for Traders, who carry their Riches with them, is to travel in Security against the *Arabs*, who are professed Robbers, and live by what they can take from Passengers. To avoid being surprized by them, the Chief of the Karawân sets a Guard Day and Night; but notwithstanding all their Vigilance, it too often happens, that these Rovers informed of the March and Forces of a Karawân, lie in Ambuscade: and, by favour of the Night, find means of making their Booty. As soon as they have done their Job, they fly into the Woods, whereof none but themselves know the Ways.

As for the Inconveniences of Karawâns, the greatest of all, and that which is the least to be avoided, is, that among Inconveniences.

such a Number of Men, Women, Children, Servants, and Beasts, all mix'd together, it is not possible to get a Moments Sleep. The Fatigues in the Day, and Noise and Clamour in the Nights, disturb the Rest which every one hath great need of. However, it is better to travel with the Karawâns than alone.

The most famous Karawân is, that which sets out every Year from *Damascus* or *Aleppo*, to visit *Mohammed's* Tomb (w). My Mission lying in both of these Cities, I was present at the Departure of this Karawân, which sets out ordinarily for *Mecca* in *July*. About that Time there arrive Pilgrims every Day from *Persia*, the *Mogol's* Empire, *Tatary*, and other

(w) It may seem surprizing, that a Traveller writing from the *Levant*, where he had resided several Years, could commit so considerable an Error. For the Design of the *Mohammedan* Pilgrimage to *Mecca*, is not to visit *Mohammed's* Tomb, which is at *Medinab*; but the *Kaaba*, or famous square House in the Temple of *Mecca*, which is supposed to have been built by *Abraham*; and was always held in great Veneration by the *Arabs*, before the Time of *Mohammed* himself. Indeed, we are told, such as come from *Turky*, *Tatary*, *Egypt*, and *Africa*, think themselves obliged, in their return from *Mecca*, to visit *Medinab*; but those who live to the Southward of *Mecca*, and at the *East-Indies*, are not bound to do it*.

* Pir's Pilgr. to Mecca, Ch. 7. p. 155. † See Neither, indeed, does it appear, that others are †, only it happens to lye not far out of the Road of all the other Karawâns*. This Instance shews how little Travellers are to be depended on, as to what they report of Things they have not seen themselves; and how careless they are of informing themselves about them.

* Pir's Ubi Supr.

Aleppo to Damascus.

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other Parts, where *Mohammedism* prevails. A few Days before the Karawan departs, the Pilgrims make a general Procession, which they call the Procession of *Mohammed*, to obtain a happy Journey, by the Intercession of their Prophet.

On the Day of this Procession, the most considerable Pilgrims, on account of their Birth or Riches, are zealous to appear in their best Cloaths, mounted on Horses richly equiped, and followed by their Slaves, who bring up led Horses and Camels, adorned with curious Trappings. The Procession begins at Sunrise, at which Time the Streets are already filled with an infinite Number of Spectators.

Those who pass for the Descendants of *Mohammed* march foremost. They are cloathed in long Habits, with a green Turban on their Heads, which is a Privilege allowed to none but the Kindred of *Mohammed*. They march four and four in a Breast. These are followed by several Players on divers Instruments. After them follows several Ranks of Camels, adorned with Plumes of Feathers of various Colours, and two playing on Timbrels going before them. The Noise of these Timbrels, Trumpets, and a great Number of little Bells, inspire these Animals with a sort of Stateliness.

The other Pilgrims come after on Horseback six and six in a Row, followed by Litters full of Children, which are to be presented to the Prophet by their Fathers and Mothers; these Litters are encompassed with a Croud of Singers, who in chanting put themselves into a Thousand extravagant Postures that they might be taken for Men inspired.

At the Heels of these follow two Hundred Horsemen clad in Bear-skins, and after them several small Pieces of Cannon, mounted on Carriages; these are fired every Hour, the Air resounding at the same Time with the joyful Shouts of all the People. These Cannon are guarded by a Troop of Horsemen covered with Tygerskins, in Form of a *Guiras*; their long Whiskers, their Caps after the *Tatar* Fashion, and their great Swords hanging by their Sides, gave them a warlike Air.

Four Hundred Foot Soldiers, cloathed in Green, and wearing on their Heads a kind of Yellow Mitre, preceeded the *Musti* accompanied by the Doctors of the Law, and a numerous Troop of Singers, who marched before the Standard of *Mohammed*, which was made of Green Satin embroidered with Gold. It is guarded by twelve Horsemen in Armour, carrying Silver Maces in their Hands, accompanied by Trumpets, and Men who beat con-

continually, and in time, upon Plates of Silver.

Next there appeared the Pavilion to be presented at the Tomb (x) of *Mohammed*, made of Crimson Velvet and enriched with Gold Embroidery and precious Stones of all Colours; it is carried by three Camels covered with green Plumes and Plates of Silver. Dancers hired for the Purpose dance about it, and mimick illuminated and extraordinary Men.

At length the *Bashâ* of *Jerusalem* (y), preceded by Drums, Trumpets, and other *Turkish* Instruments, closes the Procession; which being finished, every Pilgrim thinks of nothing but his Departure.

Mecca is the Place to which their Pilgrimage is directed. That City stands in the happy *Arabia* (z), two or three Days Journey from the *Red Sea*, on the River *Betius*, at present called *Eda* (a). The
Mecca.
Turks

(x) This is a Continuation of the former Error. Neither this Tent, nor the Things contained under it. are designed for *Mohammed's* Tomb, but for the *Kaabab* at *Mecca*, already mentioned.

(y) The *Basha* of *Jerusalem* is the *Amir Haji*, or Commander of the Pilgrimage. This was, originally, an illustrious Post, the Duty whereof was performed by the *Khalifas* themselves; some of whom made the Pilgrimage several Times; and *Harûn al Rashid* no less than eight, one of them on Foot *.

(z) Some place *Mecca* in the Province of *Tchamab*, others in *Hejâz*.

(a) *Mecca* has no River, nor any Water fit to drink, but that of the Well of *Zemzem*, and what has been brought from

* See
D'Herb.
Bibl. Ori-
ent. p. 418

Art. Hag-

Turks believe their Prophet was born there ; and hence comes that great Veneration they have for it. When they speak of it, they always give it the Name of the *Magnificent* (b).

At their Prayers, which they say several times a Day, they never fail, wherever they be, to turn their Faces towards that City. They pretend it stands on the same Spot where *Abraham* built the first House. They call that Mesku, the *Square House* (c), having a Tradition, that *Abraham's* House was of that Figure. The Mesku is handsome and large, adorned with rich Paintings and Gildings, as well as with the Presents which the *Mohammedans* send thither in Honour of it.

Above the Dome are erected two Towers (d), which discover the City of *Mecca*, and its Mesku, a far off. Near the latter,

from the Mountain *Arafât*, three Miles to the North, at the Expence of the Wife of *Soleimân*, Soltan of the *Turks*. Its Distance from the Sea is forty *Arabian* Miles*. *Pits* makes it not one Day's Journey from *Jidda*, the nearest Sea Port †.

(b) In *Arabic Moadkemab*, that is, the Great and Magnificent ; as the Title of *Munawwab*, or Illustrious, is given to *Medinab* **.

(c) The Author confounds the Mesku, or Masjed, with the Square House, or *Kaabab*, to use the *Arabic* Name, which stands in the middle of it. This Square House is also called, *Beito'llah*, or, *The House of God*.

(d) The Temple is not covered with a Dome, but is open in the middle, and has four Towers, or *Minârab*s, one at each Corner.

* Vide Gol. Not. in Alferg. p. 98, &c.
† Pit's Pilg. to Mecca, c. 7. p. 117
** D'herb Bibl. Orient. p. 569 Art. Mecca.

ter, there is a sort of Chapel which incloses a Well famous among the *Turks*, who call it *Temiana* (e). Their Histories say, That the Water of this Well issues from the Spring which God discovered formerly to *Hagar* and *Ismael*, when, being turned out of Doors by *Abraham*, they were forced to retire into *Arabia*.

Mohammed made use of this Well to recommend this City to his Followers. He gave out, that the Water of it had the Vertue to heal, not only all Sorts of bodily Diseases, but even to purify the Souls polluted with the greatest Crimes. This chimerical Opinion (f) is so firmly believed by the *Mohammedans*, that, the first Thing the Pilgrims do, who arrive there almost continually in Troops, is to run to this Well to drink and wash in it.

The Merchants, who deal in Stones of all Sorts and Colours, expose them to Sale

(e) This Well is called, both by *Turks* and *Arabs*, *Bîr al Zemzem*. It is in a little square Room near the *Beitollah* within the Temple. As for the Name *Temiana*, it is wholly unintelligible, like many others before taken Notice of.

(f) The Jesuite should have taken care how he called such Opinions about the Vertue of Holy Water chimerical, lest he should give Occasion to Papists to suspect the Vertues of the Holy Water used in the Church of *Rome*. Be that as it will, the *Mohammedans*, who call the Water of this Well *Holy Water**, believe both the Sanctity and Vertue of it, as firmly, and, without doubt, on as good Grounds, as Papists do the Sanctity and Vertue of theirs.

* See Pits
Pilgr. to
Mecca,
c. 7. p. 133

Sale near this Well, with abundance of Aromatick Powders, whereof they sell great Quantities; for which they are obliged to this Well that is continually drawing to it sick Men and Sinners.

The Land about *Mecca*, tho' very bad, yet produces Plenty of excellent Fruits. The *Turks* attribute this Fertility to the Promise made heretofore to *Hagar* and her Son, to give them in this Plain, where the Angel conducted them, whatever was necessary for their Subsistence.

Medinah.

The City of *Medinah* is no less respected by *Mohammedans* than *Mecca*. The *Arab* Historians give this Reason for it; they say, The Inhabitants of *Mecca*, being jealous of *Mohammed's* setting up for a Law-giver, and drawing after him a Croud of People, who gave Ear to him as an Oracle, conspired together to drive him out of the City: But he being notified of their Design by his Disciples, fled secretly with two of them and hid himself in a Cave on the Mountain *Túr*, which is but three Miles from *Mecca*. The same Historians add, That not thinking himself safe there, he fled with his two Companions to *Medinah*, and that he was then forty-five Years old; the last fourteen of which, he had spent in preaching the Law. From this his Flight from *Mecca*, and Retreat to *Medinah*,

Medinah, the *Hejrab* (g) of the *Moslimans* commences.

The new Legislator finding himself at Liberty in this City, began to teach afresh. The Reputation of being a Man inspired by God, and favoured with the Gift of Prophecy, as well as the Moral Part of his new Law being adapted to the Passions of Men (h), drew, in a little Time, Shoals of Followers from all Countries, far and near.

This great Number of Disciples became, as it were, his Subjects, who obey'd him as their Sovereign: So that, at length, he found himself at the Head of a great Party, and in a Condition to undertake any thing. The first Thing he did was to shew his Resentment against the Citizens of *Mecca* for expelling him. He thought he could not do it in a more mortifying manner, than by declaring, that *Medinah* should thenceforth be his City, and the Seat of the Empire, for him and his Successors. He ordered his Sepulchre to be built there, and, in fact,

(g) The Author writes *Egira* for *Hejrab*; *Mecque* & *Medine* instead of *Mecca* and *Medinah*.

(h) This is a common Calumny of Christian Writers, either thro' Ignorance or Malice, and often both. On the contrary no Religion teaches better Morals than the *Mohammedan*; nor is Morality better observed by any People. As for Christians, particularly Papists, they are a Scandal to their Religion where-ever they go, on account of their Immoralities and Uncleanneſſes.

fact, his Tomb is still to be seen, placed in the great Mesku, named *Kaaba* (i).

As the Christians never enter into this Mesku, we know nothing of it, but from the Report of others, that his Tomb is inclosed in a Tower of the Mesku; that it stands on Marble Pillars; that it is covered with a Pavillion of Cloth of Gold; that it is compass'd round with a Multitude of Lamps, which are continually burning; and that the Walls of that Tower are lined with Plates of Silver gilt (k).

To

(i) In the Original it is written *Kiabi*, but faultily. The Author here not only confounds the Mesku or Masjed with the *Kaabab*, or square House, as we have already observed; but also the Mesku of *Medinab* with that of *Mecca*, where the *Kaabab* is. Indeed, as *Kaabab* signifies any square House or Building in general, in that Sense the Temples both of *Medinab* and *Mecca*, which are square, may be called *Kaababs*; but with the Article *al* before it, that Word is peculiarly appropriated to the square House before mentioned, in the Temple of *Mecca*, which is called *al Kaabab*, or the *Kaabab*, by way of Excellence, and never applied to any other Place, since that of *Sanaa* in *Yaman* (set up in Opposition to it before the Time of *Mobammed*) was destroy'd.

(k) Almost all which the Author says of the Places he has not seen, as well as of *Mobammed* and his Religion, is false, or trifling. An Eye-witness, and a Christian too, hath given a very different Account of the Tomb in Question. It stands in the Middle of a Place, built about 14 or 15 Paces square, in a Corner of the Mesku. This Place is arched over Head, and has great Windows about it, fenced with brasen Gates. The Inside is decked with some Ornaments and Lamps; not above 100 at most, much less 3000, as some relate. There is nothing of the Tomb to be seen, by reason of the Curtains, which are drawn

To this Tomb the Carawâns repair to pay their Homage. He who carries the Grand Signor's Presents, is no sooner arrived, than the Derwish, who takes care of the Mesku, appears to receive it: At which Time the Pilgrims make the Temple eccho with Shouts of Joy, and Songs in Honour of their Prophet. Nothing is to be seen afterwards, but Feasts and Rejoicings 'till the Carawân departs (1).

The Pilgrims set out thence singing aloud certain Verses out of the *Korân*, and are met by their Friends and Relations with Refreshments; each of them does himself the Honour to carry them all the way: But it is on the Return of the Carawân that the Pilgrims receive the Congratulation of the respective Cities from whence they set out, and enter upon the Privileges which those are entitled to who have visited *Mohammed's* Tomb. The most confidereble of these are, their committing Crimes with Impunity.

drawn all round it like a Bed, and are neither costly nor beautiful. None enter the Place but the Eunuchs, who watch over it, in order to light the Lamps that burn there by Night, and to sweep and cleanse it. All the Privilege the *Hajis* have, is to thrust in their Hands at the Windows, between the Brass Grates. As for the Tomb's hanging to the Roof of the House, by Vertue of a Loadstone, 'tis a false Story; for I saw thro' the Brass Gate, that the Top of the Curtains were not half so high as the Roof of the Arch *.

* See Pitts Pilgr. to Mecca, c. 7. p. 156. & seq.

† See Pitts Ubi Supr. p. 155.

(1) This Feasting and Rejoicing of the Pilgrims at *Medinah* is fictitious, besides, they stay there but 2 Days †.

punity. The Pilgrimage of *Mecca* secures them from Justice, and makes great Rogues very honest Men. It is by this Means that *Mohammed* found the Secret of bringing his Tomb, and the Privileges of his Sect, in Credit (*m*).

The very Cammel that carried the Grand Seignior's Presents, has also its Privilege. It is no longer to be treated as a common Animal, but to be considered as having the Honour to be consecrated to *Mohammed*; and, on that Account, exempted ever after from all publick Labour, and the Service of Men. They build a little Hut for it, where it lives at Ease, is carefully looked after, and nourished.

Some Years ago we saw the Prince of the *Usbeks* (*n*) pass thro' *Aleppo*, in his Way

(*m*) When will the Ecclesiastics of one Religion learn to speak the Truth of another. Altho' the *Mohammedans* believe the Pilgrimage washes away all their Sins; yet, if afterwards they do ill, they imagine God will reckon every evil Action ten: And any Person who, after having received the Title of *Haji*, shall fall back to a vicious Course of Life, is esteemed to be very vile and infamous*; nor does any good Author say, such a Person is exempt from temporal Punishment.

* See Pits Ubi Supr. p. 140. & seq. † See Gen. Hist. Turks, Mog. & Tatar. V. 1. p. 197. & V. 2. p. 454. & seq. (*n*) Orig. every where *Yousbergs*. Some indeed write *Yousbegs*, or *Yusbegs*, but I never met with *Yousbergs* before. It is perhaps a Fault of the Press. The true Name is *Usbeks* †. We are at a Loss to know who this Prince was; for neither has the Author told us his Name, or Country whereof he had been Sovereign: Nor has the Memoir which mentions him any Date. We find elsewhere,

The *Uzbeks* are the *Tatars* bordering ^{Uzbeks.} on *Persia* (o). They are governed by four Kings independant of each other: The most powerful is the King of *Balk*: The

G Second

(o) For a compleat and curious Account of the *Uzbeks* and the Countries possess'd by them, see the General History of the *Turks, Moguls* and *Tatars* already quoted, written by *Abul Gbâzi Khân* of *Kbowarazm*. Vol I. from p. 197 to the End; and Vol. II. from p. 419 to 468. † Ibid. Pref. p. 25.

* See Gen.
History
Mog. and
Tatars.
Turks,
Vol. II. p.

† Ibid.
Pref. p. 25.

Second is the King of *Karezm* (*p*), otherwise called *Urgens* (*q*): The Third of *Shakar*; and the Fourth of *Kytar* (*r*).

Habit.

The Habit of the *Uzbeks* is the same as that worn by the *Moguls* (*s*). They have no Arms but Arrows and Darts, which they throw with surprizing Dexterity; they are by Nature gentle and human: Strangers, of whatever Religion they be, are beloved and well used by them: Their Country is good, and abound with every Necessary to the Support and Conveniency of the Inhabitants: They trade with the *Persians* and the *Tatars* their Neighbours; and even with the distant *Chinese*: Their Country produces *Rubies*, *Lapis Lazuli*, *Emeralds*, *Cotton*, *Wool*, *Flax*, *Silk*: They make very fine Cloth and Stuffs: 'Tis even said, that Gold is found in some of their Rivers.

As

* See Gen.

History

Turks,

Mog. and

Tatars.

Vol. II. p.

419.

† Ibid. p.

461, and

seqq.

* Ibid.

Vol. I. p.

6, 7. and

Vol. II. p.

502.

(*p*) This is according to the *Persian* and *Turkish* Orthography. The *Arabs* write it *Kbowarizm*; it is the *Chorasania* of *Herodotus* and other antient Authors. For a particular Account of it see the above-mentioned Author *.

(*q*) Orig. *Durgents*, by a Mistake of the Printer the *D* is made Part of the Name; whereas there should have been an Apostrophe between it and the *U* thus, *D'Urgents*; besides the *t* should be omitted.

(*r*) I am entirely at a Loss for these two Kingdoms of *Shakar* and *Kytar*; which perhaps the Printer has made out of *Bokbâra* and *Samarkant*, which are the other two Kingdoms of the *Uzbeks*; but at present they seem to be united under one *Khân*, whose Residence is at *Bokbâra* †.

(*s*) The proper Name is *Mongl*, or *Mongal* *.

As to their Religion, it is very probable that their Ancestors professed the Catholic Religion. They have some Qualities which dispose them to the Practice of Christian Virtues: But by their continual Intercourse and Trade with the *Mohammedans*, they have conformed to their Customs and Religion (*t*).

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(*t*) The Jesuite urges this as a Proof that one must always suffer Loss by conversing with Heretics and Libertines. Afterwards, I suppose to ballance the Success of Mohammedism, he says, it is divided in that great Empire (meaning of the *Uzbeks*) and as it were rent to Pieces by various Sects which mutually hate one another. This, he says, is a Reflection very much to the Advantage of the Catholic Religion, not considering how many Sects that is divided into; what a Variety of Opinions are maintained by different Parties among the Christian Clergy, especially the Romish; how perpetually most of the Religious Orders are at Variance about Points of Doctrine; and how mortally they hate one another. He imputes the pretended Dissention among the *Mohammedans* to their making Reason their Guide in Matters of Religion. What then must the Christian Dissentions, and particularly those of the Romanists, be imputed to? And since their Dissentions are vastly greater than the *Mohammedan*, it should seem that the Guide they follow is by much the worst of the two, and not infallible, as he would have his Popish Readers believe. In a Word, a Religion agreeable to Reason cannot possibly be false.

The END of the FIRST PART.

As to their Religion, it is very probable that their Ancestors possessed the Catholic Religion. They have found out the means which obliged them to the Practice of a different Religion: But by their continual Interourse and Trade with the Americans, they have conformed to their Customs and Religion.

Of the Education of the Indians

The Education of the Indians is very different from that of the Europeans. They are taught to be industrious and to love their Country. They are also taught to be brave and to have a high Opinion of themselves. They are not taught to be submissive and to obey without Question. They are taught to be free and to love Liberty. They are also taught to be honest and to hate Lying. They are taught to be generous and to love their Neighbors. They are taught to be temperate and to hate Drunkenness. They are taught to be chaste and to hate Fornication. They are taught to be pious and to love God. They are taught to be just and to love Truth. They are taught to be merciful and to love the Poor. They are taught to be brave and to love their Country. They are taught to be free and to love Liberty. They are taught to be honest and to hate Lying. They are taught to be generous and to love their Neighbors. They are taught to be temperate and to hate Drunkenness. They are taught to be chaste and to hate Fornication. They are taught to be pious and to love God. They are taught to be just and to love Truth. They are taught to be merciful and to love the Poor.

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A
JOURNEY

FROM

Aleppo to Damascus:

PART II.

BEING

An Account of the *Maronite*
Nation inhabiting the Mountains
of *Libanus* and other Parts of
Syria.

Extracted from their own Authors.



LONDON:

Printed in the Year MDCCXXXV.

JOURNAL

FROM

Alger to Damascus

1841

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An Account of the History

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INTRODUCTION.

Concerning the Peopling of the Mountains Libanus and Anti Libanus; and building of the first City there by Cain. The present Inhabitants thereof, particularly the Maronites.



THE Opinion of the learned Men of the Country, supported by Tradition, and the Authority of some Oriental Writers is, That *Libanus* was inhabited by our first Parents; and that the first City in the World, spoken of in Scripture, and by *Josephus* *, was built in those Mountains by *Cain*.

* *Antiq.*
Cap. 3.

G 4

They

They are confirmed in this Sentiment by a Belief which runs thro' the whole Country, that the Murder of *Abel* was committed at the Foot of *Anti Libanus* (a), on that Side of the Mountain which faces *Damascus*. They still shew the Place, distinguished by Pillars, three or four Leagues from the City, near the Road to *Balbe*. From hence, they say, *Cain*, disturbed by the Horror of his Crime, fled and retired towards the East Side of *Eden*, as it is related in Scripture. Now this Eastern Country, according to them, is no other than *Libanus*, whither they pretend *Cain* settled, and afterwards built the City we are speaking of. There is also a great Burrough, or little Town, on Mount *Libanus*, called *Ban**, which they suppose to have been built on the Ruins of that first City. There are to be seen about it many Ruins of ancient Buildings; called, at present, in the Country, *Medinat al Ras*, which in *Arabic*, signifies the *Capital*, or first City.

Two learned *Europeans* of great Reputation, who never were in the East, have entertained the same Opinion in Favour of Mount *Libanus*, and have maintained it in their Works; namely, *Genebrard*

(a) 'Tis believed also in this Country, that *Cain* and *Abel* sacrificed to God on that Mountain.

* *Ban* stands over against *Kanobin*. See de la Roque Voy. Syria & Mont. Lib. Tom. i. p. 175.

brard in his *Chronicon* *, and *Adricho* **Geneb. 2*
mius † in his *Theatrum Terræ Sanctæ*; to † *Adrich.*
 whom we shall add *Girolamo Maggi*, and *P. 4*
Giacomo Fusto (b), Italian Authors, who,
 speaking of the first City in the World,
 say, that it was built upon Mount *Libanus*.

But, as it is difficult to run so far back
 into Antiquity, without going astray, we
 shall content our selves with observing,
 upon the Authority of *Josephus* *, that * *l. i. c. 7.*
 the Children of *Ham*, the Son of *Noah*,
 seized *Syria*, and in particular that Part
 which belongs to *Libanus*. The Tradi-
 tion of the Country concurs with this
 Authority, and is, in some Measure, con-
 firmed by a Monument which the most
 Learned among the *Syrians* believe to
 be the Tomb of *Chanaan*, the Son of
Ham. This Sepulchre, which several
 Travellers have seen, is cut in a great
 Rock, standing at the Foot of the *Moun-*
tain of Leopards, two Leagues to the
 East of *Tripoli*, and only one from Mount
Libanus.

Neither shall we enter into the Enqui-
 ry, Whether the *Israelites*, who possessed
 the

(b) *Della Fortificatione della Citta, di M. Girolamo Maggi, & del Capitan Jacomo Fusto, Vol. I. Fol. Venice 1564.*

This *Jerom Magius* or *Maggi*, is the same who being made a Slave of by the *Turks* after the taking of *Famagusta* in 1571, composed two *Latin* Treatises; the one about Bells, and the other concerning the Chevalet or Rack, which have been printed several Times.

the Land of *Chanaan* on their Return from *Egypt*, ever inhabited that Mountain; which, according to the Scripture, is manifestly included in the Land promised to the Posterity of *Abraham* (c).

“ I will give ” (saith the Lord speaking to that Patriarch) “ this Land to thy Posterity from the River of *Egypt* (d), to the great River, the River *Euphrates*, &c. ” *.

* Gen.

God said also to *Moses*, upon his renewing of that Promise, “ Go unto the Land of the *Chanaanites*, and of *Libanus*, as far as the great River, the River *Euphrates* ” †.

† Deut. 1.

Moses himself, filled with the Hopes of entering into that Land, cries out with a Kind of Enthusiasm: “ I shall pass, and shall see that fruitful Land which is beyond *Jordan*, that beautiful Mountain and *Libanus* ” *.

* Deut. 3.

(e) Lastly, “ *Moses* assures the *Israelites* that they should possess all the Lands of the *Chanaanites* from the Desert and *Libanus*, &c. ” * (f).

* Ibid. 11.

which

(c) See hereupon the learned Dissertation of Father *Pezron* on the true ancient Bounds of the Land of Promise: *Differt. sur les anciennes & veritables bornes de la Terre Promise*: Wherein, among other Things, it is demonstrated, that the Mountain called *Hor* in the *Hebrew* Text, is the *Libanus* of *Syria*.

(d) That is to say from *Gaza* and *Idumea*.

(e) The Authors of the *Septuagint* have translated it *Anti Libanus*.

(f) *Omne Locum quem calcaverit vestigium pedis vestri, vobis tradam. Sicut locutus sum Moysi, a Deserto & Libano usq; ad fluvium Magnum Euphratem.*

which the Lord confirmed to *Joshua* after the Death of *Moses*.

It is true that this chosen People ought, according to the Promise made to *Abraham*, to have possessed all the Territories belonging to the *Chanaanites*: But it was on Condition that they strictly observed his Laws; which they having violated all manner of Ways, set Bounds as it were to the great Promises of the Lord, and caused him to give the *Israelites* only a Part of the Lands which he had designed for them.

In Effect, the Country designed for the *Israelites* differs greatly in Extent from that which they really possessed, and has been since called, improperly, *the Land of Promise*. Nevertheless, it is scarce to be doubted that the *Israelites* dwelt on that Part at least of *Libanus* which is in *Palestine*, that is on *Anti Libanus*, where the *Jordan* rises: Seeing that Mountain was one of the Bounds of the Country which they possess'd to the South of it; as the *Libanus* of *Syria* was the northern Frontier of that which they should have possess'd according to the Divine Promises. Besides, by the Partition of the same Country, as delivered by *Josephus*, the Tribes of *Aser* and *Neptthali*, are almost always placed about that Mountain.

However

However that be, to come to our present Design, we must observe, that the whole Extent of the Mountains comprehended under the Names of *Libanus* and *Anti Libanus*, is at this Juncture inhabited by three Sorts of Nations, viz. the *Maronite* Christians; the *Druses*, or *Durzi*, whose Origin and Religion hitherto hath been a perfect *Mystery*; and the *Turkmáns* or *Omadians*, who are *Mohammedans* attached to the Sect of *Ali*. I intend to make known these three * different Nations, each in their Turn, beginning with the *Maronites*, of whom we shall speak more copiously, on Account of their being Christians, as well as more remarkable and numerous than the two other Nations.

* The Author has performed his Promise as yet only with Regard to the *Maronites*.





C H A P. I.

Of the Maronites in General. Their Territories. Religion. Temporal and Ecclesiastical Government. The Diversity among Authors touching the Name and Origin of that People.

THE *Maronites* are a Nation which ^{Country} have spread themselves throughout ^{of the Ma-} the Mountains of *Libanus*, the Cities of ^{ronites.} *Syria*, and as far as the Island of *Cyprus*. 'Tis thought, taking them altogether, that their Number exceeds 50,000 Men: But the most considerable Body of this People, is that which possesses the Country of *Kesrwan*, already described by us. The *Maronites* have there founded a little State and sort of Republic, where they enjoy the mildest Climate, and the most fertile Lands imaginable.

They make open Profession of the ^{Religion.} Catholic Religion, without the least Tincture of *Schism*, or the Errors imputed

puted to the other Eastern Christians: And *Rome* considers them as a Nation which has continued faithful to her in the midst, as we may say, of Infidelity and Depravity.

Govern-
ment Ec-
clesiastic.

These Christians are govern'd in Spirituals by a *Patriarch*, who takes the Title of Patriarch of *Antioch*; adding to his Baptismal Name that of *Peter*, from the Day of his Election: And by Bishops who have under them a good Number of Pastors, not to mention the Monastic Order, consisting of Persons of both Sexes, which is immediately subject to the Bishops.

And Tem-
poral.

Although the Authority of the Patriarch in some Cases extends to Temporal Matters, the *Maronites* acknowledge as their Prince, and the Head of the whole Nation, a particular Lord who takes the Title of *Amir*, and is descended from the most illustrious Family in the Country. This Prince, in Conjunction with the Council, consisting of the principal Men of the Nation, governs them with an absolute Sway, although that Power is subordinate to the general Government of the Province. And this Principality is hereditary in the Family above-mentioned. Thus much in general with Regard to the State of the Nation.

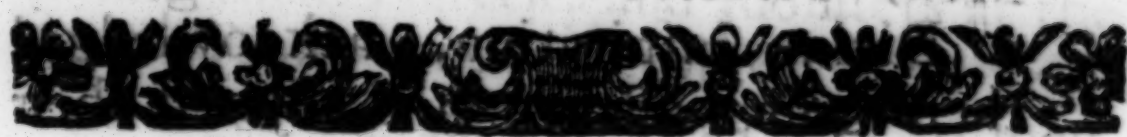
For

For the rest, there is scarce any Part of History more embarrass'd, and hitherto less cleared up, than that which concerns the Name and Origin of the *Maronites*. On one Side, most of the *Latin* Authors who have treated this Subject, relate Things which are very uncertain, often contradictory, and always disadvantageous to this Nation. On the other Hand we find several learned Men among the *Maronites*, who, in Defence of the Tradition of their Church, have undertaken to refute those Writers, and to substitute in the Place of Facts which they maintain to be fictitious; which they deliver as real and incontestable.

Thus, after having read with Attention whatever had been written, both to the Prejudice, and in Favour of this Nation; after having conferred on Mount *Libanus* with the Patriarch and the most knowing *Maronites*, I thought it the best Way neither to say or determine any Thing my self about the Matter; but instead thereof, to draw up a true and exact State of the Controversy, by relating whatever has been advanced on either Side; that the intelligent Readers may thereby be enabled to judge of the Merits of the Cause. I shall only observe farther, that the Account which the *Maronites* of Mount *Libanus* gave me relating

ing to this Subject, agrees almost in every Thing with that contained in the two Works of *Fausto Nairon*, a learned *Maronite*, and Professor of the *Syriac Language* in the College *Della Sapienza*, published at *Rome*, in Favour of his Nation, and in certain Letters which he wrote to me on the same Subject.





C H A P. II.

The Origin of the Maronites according to the Latin or Romish Authors. The Testimony of William Archbishop of Tyre ; The Cardinal of Vitri, Bishop of Ptolemais ; And Eutychius, Patriarch of Alexandria ; who derive them from the Arch-Heretic Maron, refuted as false and malicious.

WILLIAM Archbishop of Tyre, who has left us a History of the Holy War, is the first among the *Latins* who speaks of the *Maronites*.

“ The *Maronites*” says that Author,
 “ take their Name from a certain Arch-
 “ Heretic called *Maron*, whose Errors
 “ they followed during Five hundred
 “ Years: But at the End of that Time,
 “ about 1182, the whole Nation con-
 H “ fisting

“ sitting of more than Forty thousand
 “ Men, perceived themselves urged by
 “ a Divine Inspiration, acknowledged
 “ their going astray, and abjured their
 “ Errors before *Almeric*, third *Latin* Pa-
 “ triarch of *Antioch*. The principal Er-
 “ ror of this *Maron* and his Disciples,
 “ consisted in maintaining, that there ne-
 “ ver was more than one Will, and one
 “ Operation, in Jesus Christ: as we learn
 “ from the very Acts of the sixth Coun-
 “ cil, which was assembled in Opposition
 “ to them, and pronounced their Con-
 “ demnation. Besides that reprobated
 “ Doctrine, they had several others no
 “ less pernicious”.

The Cardinal of *Vitry*, who was Legat
 in the *Holy Land*, and Bishop of *Ptolemais*,
 in the History which he has written of
 the *Croisades*, speaks much after the same
 Manner of the *Maronites*; wherein he
 has been followed by Cardinal *Barronius*,
 and several other Authors that have
 written Ecclesiastical Histories; who, for
 the most Part, have copied what has
 been cited above out of the Archbishop
 of *Tyre*.

Some Moderns, not content with calling
 the *Maronites* a Sect, represent them as
 People antiently attached to almost all
 Sorts of Heresies, and especially to the
 Errors of *Eutyches* and *Dioscorus*. There
 is

is even to be found an Historian who makes them Heretics and Idolaters at the same Time; and attributes their Conversion to a great Prodigy; not to mention those who seek for their Origin in the *Indies*.

But the *Maronites*, without being embarrassed by those Testimonies, deliver the History and Date of their Origin in a very different Manner: It is but Justice therefore to hear what they have to say in their Defence; which we shall open by examining how they refute those Authorities.

The first we shall consider is that of *William of Tyre*, whom they look upon as the Chief of all the rest. They maintain that this Historian, notwithstanding his being a considerable Author and Contemporary, is grossly imposed on in this Matter, by following a very bad Guide in his History, instead of having Recourse to the proper Means of informing himself rightly upon the Subject.

This Guide, according to the Confession of *William of Tyre* himself (g), is *Eutychius*, Patriarch of *Alexandria*, known to the learned by the Name of *Said Ebn Batrik*, who lived in the ninth and tenth

H 2

Centuries,

(f) *Auctorem maxime seculi Virum venerabilem Seith, Filium Patricii, Alexandrinum Patriarcham. Guill. Tyr. in Praefat. Hist.*

Centuries, and wrote Annals in *Arabic*, containing a universal History, from the beginning of the World to the Year of Christ 947.

“The *Maronites*” according to that Author, “derive their Origin from a certain Monk named *Maron*, who lived in the Time of the Emperor *Mauritius*, and corrupted the Faith of many People by sowing his Errors in the Diocesis of *Apamea*. He maintained, that the two Natures which are in Jesus Christ, were accompanied with only one Will, and one Operation, as a single Person. His Followers were called *Maronites*; and, after his Death, they built a Monastery, which they called the Monastery of *Maron*, continuing to profess his evil Doctrine”.

Afterwards *Eutychius* explains himself more clearly still concerning this *Maron*, whom he makes the Head of the Sect of *Monothelites*, on Occasion of “*Cyrus*, who was” says he, “a *Maronite*, and held the same Opinions as the Emperor *Heraclius*. This *Cyrus*” adds he, “maintained, that there were two Natures in Christ, only one Will and one Person, which is the Doctrine of *Maron*”.

In short, our *Arabian* Historian produces a Counterfeit Letter of Pope *John IV.* written to the Emperors *Heraclius* and *Constantine*

Constantine Pogonatus; wherein the Pope, speaking of the Original of that Heresy, says, that “ it was then above eighteen “ Years since *Cyrus*, Patriarch of *Alexandria*, embraced the Opinion of *Maron* with Regard to the two Natures, “ one Will and one Operation in Jesus “ Christ”. And in short, that “ those “ who held that Doctrine were engaged “ in the Errors of the wicked and unhappy *Maron*”.

Hence we may see what sort of Founder and Origin the *Maronites* had, according to this Author; and that *William* of *Tyre* has trod in his Steps. He makes their Original the same with that of the *Monothelites*, who made so much Noise in the seventh Age.

But the *Maronites* reject this Authority, as manifestly chargeable with Ignorance or Falshood; for (say they in the first Place) the Dispute about the Will and Operations of the incarnate God, began neither under the Emperor *Mauritius* nor *Phocas* his Successor. The Broachers of *Monothelism* did not appear before the Time of *Heraclius*, that is to say, till above forty Years after.

This is a Fact known to all the Learned, who moreover agree, that neither the Fathers, nor Ecclesiastical Historians, nor the Acts of the Councils, assembled

about the Affair of the *Monothelites*, make any Mention of this pretended Monk *Maron*, whom *Euty chius* alone represents as an arch Heretic, giving his Name to those who followed his Opinions.

As to the Letter of Pope *John IV.* wherein this Writer pretends that *Maron* and his Error is mentioned: Whoever reads it as it is inserted in the *Arabic Acts* of the Councils, and in *Anastatius* the Librarian, will find not one Syllable of the Matter in it.

Lastly, they assert, that the Monastery built by the Disciples of the Monk *Maron*, is another Fiction of the *Arabian* Author; at least a great Proof of his Ignorance: For it does not appear that there ever was any other Monastery of that Name, excepting that of *St. Maron* the Abbot, situated near *Apamæa*, whereof we shall speak by and by; and which was in so bad a Condition in the Time of the Emperor *Mauritius*, that it had been ruined under *Justinian*, who caused it to be repaired along with several other Buildings in the Province of *Phœnicia*, according to *Procopius* *.

* L. 5. de
Ædific.

It is very evident that *Euty chius* errs at least in his Chronology; a Fault which is common with most of the *Arab* Writers: But the *Maronites*, as we have shewn, have much greater Reasons to reproach

reproach him; nor are they the only Persons that have a bad Opinion of that Author (b).

Pocock, a learned *Englishman*, who was Professor of the Oriental Languages at *Oxford*, and has given us a *Latin* Version of his *Annals*, very well knew the Fault of that Writer, and endeavours to vindicate him, but in such a Manner as only seems to make him still more contemptible. For if *Eutychius* wrote Fables, instead of Substantial History, it is certainly a very bad Excuse to alledge in his Favour, as *Pocock* does, that many Writers of History have fallen into the same Fault (i).

It cannot be denied from all that has been said, that the Authority of *Eutychius* is much shaken; and that if it once appears to be of no Weight with Men of Learning, that of *William Tyre*, who has taken the greatest Part of his History from that Annalist, can no longer be regarded in that Point.

In effect, the learned *Maronites*, taking Advantage of that Declaration of the

H 4 Archbishop

(b) *Zaid Ebn Batrick* or *Eutychius*, Patriarch of *Alexandria*, has written many Fables, and Things that are very common, says *Mr. du Pin*, speaking of the Authors of the tenth Century.

(i) *Si in antiqua Historia multa habeat fabulosa, cum pluribus, pene dixerim omnibus qui eam tractant, illud esse commune.*

Archbishop of Tyre above-mentioned; maintain, that he who followed such a Guide as the *Arabian* Author, could not avoid falling into his Errors.

Besides, they see no Probability in the Account given by *William* of Tyre concerning the pretended Re-union of the *Maronites* with the Church, which he affirms happened by Way of Inspiration, affecting more than Forty thousand Men at the same Time, without any Exhortations from others, or seeking on their Sides. A Prodigy, the like whereof was never heard of since the Rise of Christianity.

As for the Testimony of the Cardinal of *Vitry*, who is no contemporary Author, they accuse him, as hath been already observed, of blindly following *William* of Tyre, as Cardinal *Baronus* has done him a long Time after; employing the very Words of that Historian: And from the same Source a Multitude of other Writers have drawn the Substance of what they have been pleased to say upon that Subject; adding or, diminishing, according to their Fancy.

So that it may be said that these are not a Number of different Authorities sufficient to determine the Point in Question, but only the Testimony of a single Author, in it self sufficiently suspicious, which

which has been followed, copied, and defended by several other Writers.

Father *Alexander* is the only one who, without building upon the History, either of *Eutychius* or *William* of *Tyre*, has written out of his own Head; that after the sixth General Council held in Opposition to the *Monothelites*, the *Maronites* continued to profess the Doctrine condemned by that Council; and refers us to the Testimony of *Timothy* of *Constantinople*, an Ecclesiastical Author, who has made an Enumeration of the Heresies which divided the Church till his Time.

Methinks the *Maronites* have not sufficiently considered this Testimony, which had been alledged before by an Author, whom *Fausto Nairon* answered, without examining the Authority of *Timothy*. This therefore, for the Sake of the Truth, I have done, and was surprized to find, that in the little Work which remains of that *Timothy*, there is not the least Mention of *Monothelism*, or the *Maronites*.

Mr. *Cotelier*, Doctor of *Sorbonne*, and Greek Professor of the Royal College, who has given us that Work more perfect and correct than it is in the *Bibliotheca Patrum*, and *Possevin's Apparatus*; starts a Conjecture in his Notes, which seems
to

to have been made for the Purpose: Namely, that this Writer lived before the Birth of *Monothelism*, by Reason that in his Treatise he makes no Mention of that Heresy (k).

It is then certain that *Timothy* hath neither given, nor was capable of giving, the Testimony which they have produced as his, against the Belief of the *Maronites*.

For the rest, it is evident, that Father *Alexander* (who agrees almost intirely with me in an Explanation which I desired of him on this Head) has been misled by the Author of the History of the *Monothelites*, before spoken of; who has also deceived others who took no Care to examine the Fact of *Timothy* of *Constantinople*.

As for what the *Italian* Prelate *Mark*, Bishop of *Porto*, has written in a Chronicle of the Order of *St. Francis*, that the *Maronites*, formerly Heretics and Idolaters, were not converted till the Year 1450, by the Diligence of Father *Griphon*, who baptized them all with their Prince, after he had, by the Power of Prayer, made the Sun, then ready to set, go back several Degrees towards the East: 'Tis a History which
is

(k) *Quem ego arbitror ante Monotheliticam hæresim vixisse, quia illius mentionem non facit. Cotelier in dotis ad Timoth. Constantinop.*

is manifestly fabulous, invented or adopted without Judgment, to give Lustre to the Order of *St. Francis*, and exalt the Merit of a certain Member thereof, who had some Hand in the Management of the Affairs of Religion; so that the *Maronites* have not thought it worth their while to refute it, any more than that other kind of Fiction, which derives their Original from the *Indies*.

The *Maronites* are surprized that they have not rather derived their Original from *Thrace*; for they might there have found the City of *Maronea*: The Inhabitants whereof are called *Maronites*, and probably the same mentioned by *Livy**. * Lib. 39.

It were only to be wished, says *Fausto Nairon*, that the Authors of this last Character were indued with a little more Prudence and Exactness, when they undertook to write any History.

For my Part, when I reflect on what has been said by so many different Authors (*) to the Disadvantage of the *Maronite*

(*) [The Author here makes his Reflection too general, which ought particularly to affect the Clergy. What a fine Parcel of lying Prelates he has muster'd up on this single Article? If those who bear the highest Offices in Religion can write such Falsehoods, what Impostures may they not be thought capable of? But indeed 'tis impossible for the Ecclesiasticks of one Religion, to give an Account of another, without straining Truth to make it look worse than it is. They are often so far from designing to tell Truth,

A Journey from

Maronite Nation, upon such frivolous Grounds, I know not whether I may not cry out with *Seneca*. “Who ever expected Veracity from an Historian? the wretched State of Mortals is attended with this Imperfection, that many Falsities are sometimes mixed with the Truth (1).”

Truth, that they stifle every Thing which they meet with in Favour of it. *Pere Colonia* is a remarkable Instance of this, who, in his Book of the Christian Religion, cited above by our Author, in Order to blacken *Mohammed* and his Religion, objects against them afresh, all the false and idle Particulars invented by the Authors collected by *Bibliander*, and often refuted by *Hottinger*, *Pocock*, *Reland*, *P. Maracci*, and other late Writers, who have given a quite different Account of Things, which that Jesuite takes no Notice of.]

(1) *Quis unquam ab Historico fidem exegit? hoc habet vitium misera Mortalitas, ut veris falsa multa interdum misceantur,*





C H A P. III.

The History of the Maronites, according to their own Authors. Their Origin. S. Maron their Founder: An Account of him. The Monastery of S. Maron near Apamæa.

TH E learned Men among the *Maronites*, after having protested against all that has been written to the Disadvantage of their Nation, as false; maintain, in the first Place, that no Body can, or ought to know, the Things which concern the *Maronites*, better than the *Maronites* themselves. And on that Principle, in Opposition to what has been said by foreign Authors on this Subject, they produce a History of the Nation, founded, in their Opinions, on solid Grounds and incontestible Facts. In Prosecution therefore of my Design, I shall give the Reader an Abridgment of that History.

Before

A Journey from

Before the Heresies sprung up, which have divided the Church into so many different Sects, all the Christians inhabiting that vast Country which lies between *Cilicia* and *Egypt*, and extends from *Euphrates* and *Arabia*, to the Mediterranean Sea, were called by the general Name of *Syrians*.

But since the Time that most of those Christians were separated from the Body of the *Greek Church*, different Names hath been given them, indicating either their particular Belief, or the Head of the Sect which they have embraced. 'Tis in this Manner that the odious Name of *Nestorian*, and *Jacobite*, and the like, have been substituted in Place of their old original Name derived from their Country.

The *Maronites*, however, must be excepted out of this general Rule: For though their Ancestors always made a Part of the ancient *Syrians* subject to the Emperors of the East, and attach'd to the *Greek Church*, the changing of their Name proceeds from a very different Cause; the Account whereof contains Matters of the greatest Importance in the History of the *Maronites*.

Saint *Maron*, a *Syrian* Abbot, who lived in the Beginning of the fifth Century, and whose Life is written by

Theodoret,

Theodoret, was one of the most remarkable Solitaries of the East. This holy Man was not content with training a great Number of his Disciples in the Perfection of the hermetic Life, and founding several Monasteries, but withheld many of his Countrymen from falling from the Religion of their Ancestors. He had moreover the Gift of Miracles for healing the most malignant Diseases, so far as to deliver Bodies possessed with the Devil: So that the People repaired in Throngs to him from all Parts of *Syria*.

He kept upon the Top of a Mountain, where he had converted an ancient Pagan Temple into a Church. He sometimes retired into a kind of Cell; but commonly lived in the open Field, exposed to all the Rigours of the Weather. This austere Course of Life spread his Reputation all over the East. Saint *Chrysostom* wrote a Letter (*m*) to him from the Place of his Exile, wherein he makes his Elogy, and recommends himself to the Merit of his Prayers.

This Letter fixes very nearly the Time when St. *Maron* lived; which was at that Juncture (*n*) when several Heresies made
such

(*m*) *Ad Maronem Monachum & presbyterum. Epist. S. Joan. Chrysost. 36.*

(*n*) About the Year of Christ 400.

such a considerable Progress in Syria. Divine Providence, without Doubt, raised up this holy Person to be the Support of the Faith, in the Places where it was most in Danger.

The Death of the holy Abbot, bewailed by infinite Numbers of People, gave Occasion to a Dispute perhaps not to be paralleled. The Inhabitants of all the circumjacent Places would needs have the Possession of his Corps; and even came to a sort of Battle. Those, who in the End carried it off, built a beautiful Church where the Corpse was interred, and the Memory of St. Maron honoured every Year with a solemn Feast; which falls on the 14th of *February*, according to the *Grecian* Calander. His Disciples, animated with the same Spirit, built several Monasteries in Syria; which were so many Schools of Virtue: Whither they flocked from all Parts as to a Sanctuary against Depravity and Error.

The most famous of all those Monasteries, was that which bore the Name of St. Maron: It was situated near *Apamea*, on the Side of the *Orontes*. Thither all those retired who had not embraced any of the new Opinions, and were desirous of advancing in spiritual Courses. Thus a Christian Society, and strict Union, was formed between the Monks of St. Maron, and

and those *Syrians*, who inviolably adhered to the Orthodox Belief. From this Union, the Name of *Maronites* was given to them all, even by the Heretics themselves; to distinguish them as Men instructed in the School of St. *Maron*, or his Disciples, who composed a separate Body in Opposition to all the Sects into which the Church was divided.

This Original of the *Maronites*, is acknowledged by the *Jacobites*, and *Monothelites* themselves, and is supported particularly by the Testimony of *Thomas*, Metropolitan of *Kfartab* (o), in the Province of *Aleppo*; who lived between the tenth and eleventh Centuries. That Prelate, speaking of the Divisions among the Christians of the East, in a Book which he wrote in Defence of *Monothelism*, which he had embraced, has these remarkable Words, which I render thus from the *Arabic*, after *Fausto Nairon*:
 “ The People of *Syria* said, We are
 “ subject to the Monastery of *Maron*,
 “ wherein were eight hundred Monks,
 I “ and

(o) Or perhaps rather *Kafrtab*. *Kafr* signifies a Village or Burrough, and is found in the Names of many Cities, as well as other Places in those Parts. Such are those of *Kafrtan*, a Town nine Miles from *Apamea*, called by the Writers of the Crusades *Casarda*; and *Della Valle* mentions a Place called *Kbeifertab*, in the Road from *Marrab* to *Hamab*, which seems to be the same Name as *Kafrtab*, if not the same Place.

“ and they are called *Maronites* from the
 “ Name of the Monastery of *Maron*” (p).

And *Baronius* himself, notwithstanding what he hath written of the *Maronites* in his Annals, seems to acknowledge this Original of them, in his Notes on the Martyrology *, on Occasion of St. *Malkh*,

* The 21
 of Octob.

a Monk of the Monastery of St. *Maron*.

“ As Monks also” says that learned Cardinal, “ are called *Maronites*, and as the
 “ *Studites* are so denominated from *Stu-*
 “ *dus*, the *Sabaïtes* from *Saba*, the *Dii-*
 “ *tes* from *Dio*, and the *Abrahamites*
 “ from *Abraham*; so perhaps the Name
 “ of *Maronites* came from thence” (q).

Some have imagined that this Name came from a Country of Mount *Libanus*, called *Maronea*; or from *Maronea*, a Burrough in the Plain of *Antioch*, whereof *Jerom* speaks; which Opinion is not inconsistent with what has been already said: For it might be, that the Inhabitants of those Places, who were nearer Neighbours to St. *Maron*, than the rest of the *Syrians*, were the first that benefited by the Instructions of the holy Abbot,

(p) *Dixerunt Populi Syriæ: Subjetti nos sumus Monasterio Maronis, in quo erant octingenti Monachi, & vocati sunt Maronitæ, ex nomine Monasterii Maronis.*

(q) *Ejus itaque Monachi vocati sunt Maronitæ, sicut a Studio Studitæ, a Saba Sabaitæ, a Dio Diitæ, & a Abrahamo, Abrahamite, dicti reperiuntur; inde fortasse nomen Maronitum Provenit.*

bot, and that they were called *Maronites*, as well on account of their Country, as the Master whose Doctrine they followed; which Name might have passed afterwards to all the Disciples of the same Saint. 'Tis in this Sense that St. *Jerom* calls St. *Malkh*, above-mentioned, a *Maronite*; he having been both a Native of *Maronea*, and a Monk of St. *Maron's* Monastery.

And who knows but St. *Maron* himself was born in the same Town, and was called St. *Maron* in the same Manner as we say St. *John Damascene*, instead of St. *John of Damascus*? This is a Conjecture of *Fausto Nairon*, who also relates that of *Gabriel Qlai*, a *Maronite* Bishop, who derives this Name from the Syrian Word *Morio*, in Latin, *Dominus*, whence they have made *Moronoio*, that is, *Domino consecratum*, consecrated to the Lord. But this is offered as a mere Conjecture, without departing from the Sentiments of the other learned Men of his Nation.

Be it as it will, the *Maronites* acknowledge no other Founders, excepting this St. *Maron* and his religious or first Disciples. As for his Monastery, it became famous throughout the East, by the inviolable Adherence of its Monks to sound Doctrine, which themselves solely defended against the Hereticks, by the bitter

Persecutions they suffered on that Occasion.

It was even the first (r) of all the Monasteries of the Province, according to the ancient Division of Syria, as we learn by the Acts and Subscriptions of the fifth general Council, held at Constantinople, in 553, under the Emperor Justinian. Mention is also made in these Acts of all that the Monks of St. Maron suffered from the Innovators, especially the Followers of Peter the Fuller, who usurped the Patriarchal See of Antioch, and of the Death of above Three hundred of these Monks (s), who were put to the Sword by that wicked Party. The 31st of July is set apart for celebrating their Memory in the Martyrology of Baronius.

Lastly, it appears from the same Acts, that the Monks and Disciples of St. Maron underwent

(r) Paulus Diaconus & Johannes Presbyter, Monachi & Ambassatores Monasterii beati Maronis Primatis Monasteriorum Syriæ secundæ. Ex Act quintæ Gen. Synodi.

Alexander Archimandrita seu Abbas Sancti Maronis, primo omnium loco subscribit. In Epist. Archimandritarum Syriæ secundæ ad Hormisdam Papam.

(s) Une Lettre Plaignive de vingt-quatre Archimandrites au Pape Hormisdas; une autre adressée à Jean, Patriarche de Constantinople, & au cinquième Concile general: & une troisième au Patriarche Menas parlent de cet événement: Euntibus Nobis ad Mandram Domini Simeonis pro causa Ecclesiæ, infidiati sunt in itinere Perditi, coinquinati & supervenientes occiderent ex nobis 350 quosdam autem vulneraverunt, alios vero qui potuerunt ad colenda altaria fugere, ibidem peremerunt, & monasteria incenderunt. ex Epist. 24. Archim. ad Hormisdam.

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underwent great Labours in opposing the Progress of *Heresy*: They applied for that Purpose to all the Christian Powers, and particularly to Pope *Hormisdas*, by a Letter inserted in the first Tome of the *Decretals*.

And when the Council had anathematized the Heads of the Revolters, these Monks took particular Care to have their Decrees received and executed throughout *Syria*. On this Occasion they wrote a very pathetic Letter to the Bishops of their Province, in the Name of the whole Monastic Order, in the District of *Apamia*; which Letter, inserted in the Acts of the Council, is subscribed in the first Place by the Abbot of the Monastery of *St. Maron* (t).

(t) Alexander, Presbyter & Archimandrita Monasterii Beati Maronis.





C H A P. IV.

The second Maron. The Maronites called in Derision Maronins by the Jacobites. Maronite signified the same as Catholic formerly. P. Morin refuted.

RELIGION began to breathe, as one may say, in Syria, when another Innovator, named *James*, a Man of no Account, and a Native of the same Country, arose about the Year 585, under the Empire of *Mauritius*, and made himself Head of a Party, maintaining that there was in Christ two Substances and only one Nature. In this he reviv'd the Error of *Eutyches* and *Dioscorus*, with some little Difference, and gaye the Name to the Sect of *Monophysites* or *Jacobites*.

But at the same Time there happened to be an excellent Man in St. *Maron's* Monastery, who was called *James*, and afterwards named the second *Maron*, from the Name of this Monastery; and because

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cause of his indefatigable Zeal for the Defense of the Truth. He was also Patriarch of *Antioch*, as appears by the Title of the Paraphrase or *Arabic* Preface, at the Beginning of the Book of the same *John Maron*, against the Heretics of the East; which Title, translated from the *Arabic* Text, imports as follows: "The Profession of Faith of the Apostolical Church, which St. *John*, Patriarch of *Antioch*, wrote (in the Monastery of *Maron*, near the River *Orontes*, in the Territory of *Apamea* and *Emesa*) and sent into Mount *Libanus*; whose Inhabitants are called *Maronites*, from the Name of the Monastery; from whence also the said *John* was called *Maro*" (u).

This holy Man drew on himself the Hatred of the Jacobites, who did not fail to oppose him both by Word of Mouth and Writing: They called him invidiously, and in Derision, the *Maronin*, as appears from the very Catechise, or Exposition of the Faith of the Jacobites, where it speaks of all that was done against them under the Authority of the

I 4

Emperor's

(u) *Professio fidei Ecclesiae Apostolicae, quam conscripsit sanctus Joannes, Patriarcha Antiochenus in Monasterio Maronis prope flumen Orontem Regionis Apameae & Emesae, Misitque in Montem Libanum; Unde cognominati sunt incolae Praedicti Mentis, Maronitae ex nomine Monasterii, cognominatus quoque est praefatus Joannes Maro, item ex nomine Monasterii.*

Emperors, in order to enforce the Decrees of the Council of Chalcedon. *Is*

surrexit cum Imperatore MARONINUS, &c.

They also name all the *Maronites* of that Age *Maronins*; that is, all those among the *Syrians*, who adhered to the antient Belief, and were either Monks of St. *Maron* or their Disciples. *Haythou*, the *Ar-*

* Cap. 14. *menian*, in his *Oriental History* *, speaks also of the *Maronins* or *Maronites*.

Fausto Nairon, in treating of this Matter, renews his Complaints against some modern Authors, who have taken this *John Maron* for a *Monothelyte* Heretic: and derived the Name of the *Maronites* from his, on the single Authority of *William* of *Tyre*, so far as to advance, as in Fact *Fr. Ballarin* has done, that the *Maronites* presented the Letters of Pope *Honorius* to the sixth General Council, and held the same Opinion.

Among these Authors he singles out *P. Morin*, Cardinal *Bona*, and Mr. *Simon* (w); adding, that those learned Men had written in a quite different Manner from what they have done with respect to the *Maronites*, had they known this *John Maron* better, and not paid too much Deference to the Authority of *William*

(w) *P. Morin*, in his *Ordinations*, Cardinal *Bona*, in his Letter to Father *Mabillon*, Mr. *Simon*, in his *Remarks* on the Voyage of *P. Dandini* to Mount *Libanus*.

William of Tyre, who was himself misled by *Eutychius*, or *Said Ebn Batrik*, in the Matters which he treats of.

In Effect, (continues our *Maronite* Professor) *John Maron*, is so far from having been the Head of a Party or an Heretic, that his Virtue and Doctrine are commended by divers Authors. *John Ceverius de Vera*, who has search'd pretty deep into Oriental History, assures us, ^{Voy. de Jerus. ch. 27.} that "the *Maronites*, on Account of the
 " Diversity of Opinions, which subsisted
 " in Syria, desired that the Pope would
 " give them a Patriarch; which the
 " Pope granted them, making the same
 " *John Maron*, who was then at Rome,
 " Patriarch; and sent him to the *Maro-*
 " *nites*, among whom he lived a very
 " holy Life: And since then the *Maro-*
 " *nites* have possessed the Right of elect-
 " ing a Patriarch themselves".

This Voyage of *John Maron* to Rome, and his Advancement to the Patriarchate, are confirmed and related, very circumstantially, by some *Arabian* Historians; who tells us, that he set out from Syria with a Legate of the Pope; that being arrived at Rome, he was examined as to his Belief; that afterwards he was consecrated Patriarch of *Antioch*, where he extirpated Heresy: That at Length he retired to Mount *Libanus*, with all the *Jacobites*

cobites that he had brought back to the Church: And that he was received by the People with universal Joy.

In an *Arabic* Manuscript, which relates the same Things, and *Fausto Nairon* assures us that he saw with *John Kiz*, Archpriest of *Barût*, or *Berytus*, in *Syria*, we find, that the Pope, who received *John Maron*, was *Honorius*; and that the Fame of *Maron* reached as far as *Constantinople*, from whence the Emperor *Heraclius* wrote to him for some of his Disciples; which increased the Hatred that the Jacobites had before conceived against him. They accused him before the Patriarch of *Jerusalem*, of having usurped the Patriarchal Authority and extended it into his Jurisdiction: But that Prelate, who knew the Merit of the Person accused, gave no Ear to them.

In short, we read in that History, that he received several Kinds of ill Usage from the *Jacobites*; and that God, after having always supported him under his Persecutions, called him to himself, crowning his Virtue by a holy Death. He was interred at *Kfarbhai*, a Burrough of Mount *Libanus*, in the Neighbourhood of the City of *Biblis*.

Nevertheless,

Nevertheless, as the Pope, the Patriarchs, and the eastern Emperor (x), had approved his Doctrine, and had an Esteem for his Merit, the *Jacobites* could not molest him; but thinking to give great Offence to his Adherents, they called them *Maronites*, at a Time when they were most orthodox, and the *Monothelite* Heresy was no more heard of: So that it may be said, the Name of *Maronite* was then a Mark of Catholicism.

That this is Fact, is evident from the Annals of *Eutychus* himself, who reports, That “ the Emperor *Heraclius*, having
“ set out from *Constantinople*, in order to
“ go to *Jerusalem*; the Inhabitants of
“ *Emesa* engaged in the Errors of *Seve-*
“ *rus*, Patriarch of *Alexandria*, refused
“ to receive him, saying, insolently,
“ you are a *Maronite*, and an Enemy
“ to our Religion: so that the Empe-
“ ror was obliged to retire to the Mo-
“ nastery of *St. Maron*; for *Heraclius*
“ was a *Maronite*”, says the *Arabian*
Historian “ he conferred a great many
“ Benefits on that Monastery, &c.

It

(x) *Honorius*; *Cyrus*, afterwards Patriarch of *Alexandria*; *Sergius*, Patriarch of *Constantinople*; and the Emperor *Heraclius*. [Observe how our Author, like a true Son of the Church, that is, a Slave to Popery and her Usurpations, places the Pope and Patriarch before the Emperor, both in the Text and Notes].

It must be observed here, that *Heraclius* was then going to make War upon the *Persians*: An Epocha, which is of great Moment to our Subject, because at that Time he had not embraced *Monothelism*. *Scoglius*, in his Chronology, speaking of this Expedition, says, expressly, that because the Emperor adhered to the holy Doctrine, he was protected by Heaven, defeated the *Persians*, and recovered the sacred Wood of the Cross (y). Several other Authors say the same Thing.

Afterwards *Euty chius*, speaking of the Emperor *Constantine Pogonatus*, who was the great Enemy of the *Monothelites*, calls him also a *Maronite*, according to an ancient Manuscript of that Author, in the Library of the Prince of the *Maronites*, in Mount *Libanus*; which is another Proof that this Name denoted those it was conferred on to be Catholics.

It is true that the same Historian gives the Name of *Maronites* also to the Patriarchs *Sergius* and *Cyrus*: But it must be considered, that these Prelates, although they seemed to have taken the wrong Side, yet for a long Time passed for

(y) *Quondam Catholicus erat, a Deo protectus, Persas Magnis Gladibus affecit, & lignum sancta Crucis recuperavit. Scogl. in Chronol.*

for Orthodox. And this is the Opinion of Cardinal *Baronius* at the Year 631.

The *Maronites*, to compleat their Proofs of the Orthodoxy of *John Maron* and his Disciples, produce the Writings of the Jacobites themselves, who being the declared Enemies of their Nation, they seem to deserve a particular Attention.

In Effect, the Origin and Religion of the *Maronites*, and even *John Maron* himself, is spoken of in several Places of the Jacobite Catechism, or Exposition of Faith; whence it is plain, that they were not ingaged in any of the new Opinions, especially *Monothelism*.

In the last Place, they alledge the Testimony of *John Maron* himself, who sufficiently declares what his Sentiments and Doctrines are, in the several Works which he composed against the *Jacobites* and *Monothelites*: But more particularly on the Liturgy of St. *James*, Chap. xxiv. ver. 33. whereof *Fausto Nairon* has given us choice Extracts translated from the Syriac into Latin.

From all that has been said, it ought to be taken for granted, that the *Maronites* do not derive their Name and Origin from a pretended Arch-heretick, called *Maron*: But from St. *Maron*, the Abbot and his Disciples; and that the
Name

Name was afterwards revived and retained by this *John Maron* we are speaking of.

Nevertheless, *P. Morin* pretends that this Account is neither probable, nor agreeable to the ordinary Usage of the Church. That universal Mother, says he, in receiving Subjects into her Bosom, is accustomed to call them differently; if they are Gentiles, she gives them the Name of *Christians*; if they are Heretics, she calls them *Catholics*. Whence it follows, according to *P. Morin*, that *St. Maron* and his Monks, having been Men truly Catholic, no People have taken their Name from them.

The *Maronites* make small Account of this Objection; they are content to shew *P. Morin* a truly Catholic People in the *Indies*, known by the Name of the *Christians of St. Thomas*, and *Christians of St. John the Baptist*, in the City of *Basrah* or *Bassora*. They shew also that this is no new Custom in the Church, according to the Testimony of *St. Paul*, “Every
“ one of you (says that great Apostle)
“ says I indeed am of *Paul*, I am of
“ *Apollo*, and I of *Cephas*”. To which they add, That those who opposed the Impieties of *Arius* and *Meleceus*, were called *Eusthatians*, from *Eusthatius*, a holy Bishop of *Antioch*, who was the first
that

Corinth.
c. i. v. 12.

that stirred in the Cause: In Proof whereof, they cite the Testimony of *Nicephorus Calixtus*, in his History of the Church; and that of *Prateolus*, in the Tract written by him concerning the Heresy of *Meleceus* (z).

So that, continue they, even though we should grant what P. *Morin* alledges, to be Fact; and supposing that neither St. *Maron*, nor his Monks, gave their Name expressly to the *Maronites*, but only instructed and confirmed them in the true Belief: Yet, it may be said, that this Name was given them by the Heretics of those Times, by Way of Insult and Derision, as hath been already remarked, and in Hatred of the Monks of St. *Maron*, who so vigorously opposed the Progress of Heresy: So that they were called *Maronites*, in the same Manner as the *English* Catholics bear the Name of *Papists* (a); which has been given

(z) *Gabriel Prateolus*, or *du Preau*, a Doctor of *Paris* of the House of *Navarre*, who has written several Works, and among others, a Treatise concerning Heretical Sects and Doctrines. He lived about the End of the sixteenth Century.

(a) Mr. *de la Roque*, as I said before, is a true Son or Slave of the Church, and must espouse and justify every Absurdity in it. I know not any Name so suitable to those of his Religion, as that of *Papists*, except it be that of Idolaters; and he must allow himself, if his Bigottry did not blind his Understanding, that it is vastly more proper than the Denomination of *Catholics*, which is absurd; as
it

given them, not by the Pope, nor the *Romish* Church, but by the Heretics of that Kingdom, in Hatred of the Pope and the Catholic Religion.

The *Maronites* say farther, that their having constantly retained that Name, is a strong Proof, that they did not receive it from the Head of a Party: Had that been the Case, they ask, Whether it can be supposed they should still have retained it after their Re-union with the Church? which is a Thing contrary to the Usage of all the Churches, both eastern and western. When a Heretic has made his Abjuration, the western Church no longer calls him a *Lutheran*, or *Calvenist*, but he ever after bears the Name of a *Catholic*. The Heretics of the East, being likewise reconciled to the Church, are no more called *Jacobites* or *Nestorians*, but simply, *Syrians*, *Chaldeans*, *Assyrians*, &c. The Name of Catholic being always understood, because these Christians are of different Countries, subject to different Patriarchs, and have particular Rites.

On

it implies the Professors of a Religion that has obtained universally, or throughout the World: Whereas the Popish or *Romish* Church does not include above a fourth Part of the Christian Church; nor is the whole Christian Church spread over above one sixteenth Part of the Globe at most. Bigottry makes a Man lose his common Sense as well as Integrity, and appear contemptible in the Eyes of every Body that has the Use of his Reason.

On this Occasion they quote a pretty remarkable modern Instance, which is that of *Andrew Abdelgal*, who, after he had abjured the Errors of the Jacobite Sect, retired to Mount *Libanus*, where the Patriarch, affected with his Merit, and secure of his Vocation, ordained him Priest, and afterwards consecrated him Archbishop. The new Prelate repaired soon after to *Aleppo*, where he brought over a good Number of *Jacobites* to the Catholic Church. In short, his Reputation grew to such a Pitch, that the Heretic Patriarch of his Nation being dead, he was himself chosen Patriarch by the Consent of all the *Syrian Catholics*. But in the Bulls of his Confirmation, which were drawn up at *Rome*, under the Pontificate of Pope *Alexander VII.* He is named and established Patriarch of the *Syrians*, and not of the *Jacobites*.

For the same Reason, the Acts of a Council held at *Amed* (b), a City of *Mesopotamia*, by the *Nestorians*, under
K *Elias*,

(b) *Amed*, *Amid*, or, as it is called by the *Turks*, *Kara Amid*, that is black *Amid*, and formerly *Kara Koiya*, is the same as *Diyar bekr*, the Capital of *al Fesirab*, or *Mesopotamia*, called also commonly by Europeans *Diyar-bekr*; though that is properly only the Name of the Province wherein this City stands.

A Journey from

Elias, Patriarch of *Babylon* (c), a *Latin* Translation whereof, by a learned *Maronite* (d), was printed at *Rome* in 1617, are intitled, *Synodalia Chaldaeorum*; and p. 11, we read this other Title: *Epistola Synodica Patriarchæ & Archiepiscoporum CHALDÆORUM, ad SS. Nostrum PAULUM Papam V.* This is the *Synodical Epistle of the Patriarch, and Archbishops of the CHALDEANS, to our most Holy Father Pope PAUL V.*

We find in these same Acts, that a Prelate named *Abedyesu*, was consecrated Patriarch of the *Assyrians*, by Pope *Pius IV*, without mentioning the Name of *Nestorian*: The Church, not permitting that Name any more than that of *Jacobite*, to be retained by the Subjects reunited to it, because those Names are Marks of Heresy. The *Maronites* therefore say, that since they never lost the Name

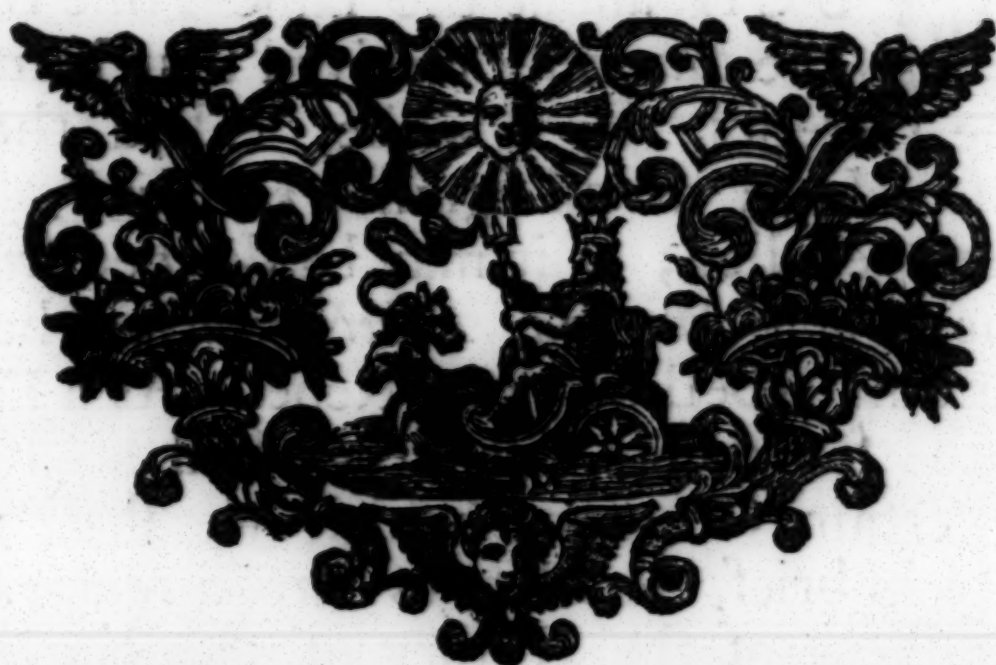
(c) By *Babylon*, is here to be understood *Baghdâd*, which stands on the *Dijlat* or *Tygris*, about forty Miles from the Place where *Babylon* formerly stood; and is supposed, not without some Probability, to have been built on, or near, the Ruins of *Selucia* of *Babylon*; although * *Mafius* *, and generally the Oriental Writers, confound this last City with *Musol* or *Mosul*, which is situated several Days Journey higher upon the same River, on *Mesopotamia* Side, opposite, as is supposed, to the antient *Ninus* or *Nineveh* †.

(d) *Isaac Sciadren*, Archbishop of *Tripoly*. According to the *English* Orthography, his Name will be *Shadren*, (which gives us the true Pronunciation of that Syriac Word) *Sciadren* being the *Italian*.

* *Mafius*
Epit p.
230.
† Vid.
Assemani
Biblorig-
ent tom 2,
de Mono-
phys art
Mosul.

Name, which they bear at present; and that all the Popes, since *Innocent III*, in their Bulls, called their Patriarch, *the Patriarch of Antioch and the Maronites* (e). It necessarily follows, that the Name of *Maronite* has always been a Catholic Name and Badge of Orthodoxy.

(e) *Patriarcha Antiochenus Maronitarum.*





C H A P. V.

The Maronites stigmatized with the Name of Mrad, or Mardaïtes, by the Jacobites and other Heretics. Their Exploits against the Arabs, in the Beginning of Mohammedism.

MUCH about the same Time that the *Maronites* received that Name, the Heretics, for a while, called them also *Mrad*; which signifies *rebellavit*, he hath rebelled; or it may be derived from the *Arabic Marada, Rebellis factus*, he is become rebellious, or a Rebel. As a Pretence for doing this, they laid hold of a certain Occasion, which we shall relate in brief, and lets us into a remarkable Piece of the History of this Nation.

Under the Empire of *Constantine Pogonatus*, *Moawiyah* (f), who was already

(f) *Moawiyah*, whom our Historians call *Moavia*, was the fourth *Khalifah*, or Successor to *Mohammed*, and first of the House of *Ommiyah*. He began his Reign about the Year

ready Master of *Damascus*, having carried his Arms into *Phenicia*, and *Mount Libanus*, the *Maronites* undertook, of themselves, to repel his Force. With that View they chose a Chief, whom they called the Prince of the whole *Maronite* Nation. This Prince entered immediately, at the Head of an Army, into the Country of *Damascus*, which he ravaged in a cruel Manner, putting almost all to the Sword: Which being known at *Constantinople*, the Emperor, who was incensed at this Enterprize, though against his Enemies, sent to the new Prince of the *Maronites*, one of the Lords of his Court with Presents, as it were, to compliment him on Account of his Exploits: But that Envoy, soon after, caused the unhappy Prince to be assassinated at a Feast.

This occasioned a general Insurrection of the *Maronites*: In the first Place, they elected for a new Chief, the Nephew of the deceased Prince, who was afterwards acknowledged Sovereign Prince, and con-

K 3

secrated

Year of the *Hejrab* 41, [of Christ 661] and died in 60, [or of Christ 679] with the Character of being a very magnanimous and excellent Prince. He made *Damascus* the Seat of his Empire.

Mr. *de la Roque*, in the Text, writes *Mubavias*, and begins the Note *Mubavias*, *Moaviab*, whom, &c. *Moaviab* is right, according to the *French* Idium; but *Mubavias* is wrong, and not at all agreeable to the *Arabic* Name, which is written very differently.

secrated by forty Bishops of the Nation.

After the Death of this Prince and his Successor, the *Maronites* established two Generals to command their Army. They march'd out of *Mount Libanus*, attacked the *Arabs*, whom our Historians call *Sarrazins* (or *Saracens*) and defeated them in a Battle; but the Infidels, levying great Forces, came and besieged *Hadet*, then a considerable Town in *Mount Libanus*, in the Province of *Jobba*.

This Siege was remarkable on account of its Continuance, the vigorous Resistance, and the Exploits of the *Maronites*, who had never surrendred the Place, if after a seven Years Siege it had not been surprized by Treachery.

The *Arabs* (g) demolished it, after having slain all the Inhabitants, and put themselves once more in a Condition to conquer *Phenicia* and *Mount Libanus*; which obliged the *Maronites* to send to the *Greek* Emperor for Succours. But that Monarch having abandoned them the second Time, they chose a new Prince, whom they obliged to fix his Residence at *Bsharray*, which was then the Capital of *Mount Libanus*, and submitted themselves to him on this Condition, that he

(g) Mr. *de la Roque* uses the Word *Sarrazins* here, and afterwards, instead of *Arabs*, which is the Error of the common Historians.

he should never receive either an *Arab*, or Heretic, into his Palace, or suffer such to settle in the Country, under Pain of being excommunicated by the Patriarch.

The new Prince sent to *Constantinople* to demand the Confirmation of his Dignity, and to represent, that neither he nor his Nation had any Design to withdraw themselves from their Obedience to the Emperor; and that what had passed in *Mount Libanus*, had nothing in View but the Safety of the Nation, and Preservation of the true Religion. The *Maronites*, by this Step, also stop'd the Mouths of the Heretics, who endeavoured to make them pass for Mutineers and Rebels to the Emperor.

The History does not tell us what Answer was given to the Envoy of the *Maronite* Prince: But it informs us that he was succeeded by his Son *Salem*, who, contrary to his Father's Oath, permitted some Families of Jacobites, and *Greek Melkhites*, to settle on *Mount Libanns*.

The Patriarch did not fail to excommunicate *Salem*; and the Nation refused to obey him. This begat a Division, which the *Arabs* proposed to make an Advantage of. The *Maronites*, on their Side, formed an Army of Thirty thousand Men, commanded by divers Chiefs of the Nation, who were distributed into

the most important Posts. Soon after, being informed that the Infidels were encamped by the Sea, between the Cities *Biblis* and *Botrys*, they resolved to attack them; which they did with so much Valour and Conduct, that the *Arabs* were intirely defeated, and they left the *Maronites* in Possession of the Field of Battle, and immense Spoils. They also pursued the Enemy which fled, with so much Success, they took above Four thousand of their Horses besides. As to the excommunicated Prince, he, to regain the Affections of the People, and be reconciled by the Patriarch, undertook, soon after, to drive out a Remnant of the *Arabs*, who still possessed some Parts of *Libanus*: He not only drove them out, but also the Heretics (*b*), which till then he had suffered to dwell in the Country.

This is the Fact, which, according to *Fausto Nairon*, and the rest of the Authors of his Nation, gave occasion to the Jacobites, and other Heretics, jealous of the Glory of the *Maronites*, and animated against them with a mortal Hatred, to call

(*b*) This Instance of their Zeal in persecuting Heretics, is doubtless look'd upon as a very glorious Action; and might indeed have been urged as a farther Proof of their *Catholicism*. However that be, they thereby gave the Jacobites, and other Sects, sufficient Occasion to abhor them.

call them Revolters and Rebels to the Emperor, which the Name of *Mardaites* imports.

In the mean Time the *Arabs*, confounded at the Defeat of their Army, sent presently after to demand a Peace from the Emperor, out of a Belief that Heaven had taken his Defense in Hand; according to the Expression of *Cedrenus*, who also calls the *Maronites*, *Mardaites*(*).

The Peace was made on advantageous Terms; for the *Arabs* became tributary to the Emperor: And it happened also, that the *Arabs* of the West, moved by their Example, sued also for Peace, which was granted them. So that it may be said, that by the Conduct and Valour of the *Maronites*, the whole Empire, in short Time, enjoyed a perfect Tranquility.

Theophanus, cited by *Baronius*, reports nearly the same Things in his History.

The *Maronites*, some Time after, made new Inroads into the Country of the Infidels; which obliged the *Khalifah*, who succeeded (i) *Moawiyah*, to send Ambassadors to *Constantine*, and afterwards to *Justinian*, to demand the Confirmation of

(*) *Terrore parculsi Mardaitis qui in Libano erant, &c. Cedren in Constant.*

(i) *Moawiyah*, whom the Author all along calls *Mu-
bavias*, was succeeded by his Son *Yezid*.

of the Peace ; on Condition that the *Mardaites*, that is, the *Maronites*, were disarmed and driven out of *Libanus* : Which was agreed to by the Emperor, who, in Execution of the Treaty, sent an Army, which enter'd *Libanus* and forced Twelve thousand *Mardaites* to quit that Country. Besides the Authors cited above, what has been related, may be also found in the *Venetian* Edition of *Paulus Diaconus*, in 1548.

. After this, the Emperor *Justinian* permitted the *Mardaites*, who were expelled out of *Mount Libanus*, to retire to the Borders of *Cilicia* and *Armenia*, according to the Testimony of *Cedrenus* and several other Writers. Hence it is, that at present a great Number of *Maronite* Families are found in those Parts, chiefly at *Aleppo*, *Bayas*, and the neighbouring Places. And because the Troubles ceased at length in *Mount Libanus*, and the *Mardaites* returned to their Obedience to the Emperors, that Name, by Degrees, was lost, and they were no more called *Mardaites*, but *Maronites*, according to their original Denomination. So that it is plain they are all the same Nation.

Some Moderns, and especially *P. Morin*, have, however, been of Opinion, that the *Mardaites* in Question were not originally of *Mount Libanus*, but came from

from some other Country. Whereupon the *Maronites* desire to know from whence that Nation came into *Libanus*, and what became of it after it was driven out. Seeing it was so considerable a Nation as to be esteemed the Buckler, and surest Defense of the Empire on the East Side; which *Zonaras*, and other Historians, who treat of the Reign of *Justinian*, sufficiently make appear. P. *Morin* acknowledges himself, that there is not any Writer who informs us who those People were, what part of the World they inhabited, or what Country they possess at present. How then can it be, that a whole Nation, so formidable in the East, should so intirely disappear, that ever since the Reign of *Justinian*, there should be found no Footsteps of them either in History or Tradition (*k*). What is more, we find no Account of this Nation in History before the Empire of *Constantine Pogonatus*: And, if under that Name, Mention be made of the *Mardaites*, it is precisely at that Juncture when the *Maronites*, on account of the War

(*k*) This is but a weak Argument, for History has not marked precisely the Migrations or Distinctions of Nations. Who can tell what is become of the ten Tribes carried away by *Psalmenasar*? May we not then as well argue, upon our Author's Principle, that they never were carried away?

War with the *Arabs*, pass'd for Rebels:
And the *Mardaites* are no more spoken
of from that Time; because the *Maro-*
nites, to whome that Name had been
given, returned to their former Obedi-
ence, or ceased to attack the *Arabs* by
their own Authority.





C H A P. VI.

Proofs that the Maronites were always Catholics. Calumny of the Archbishop of Tyre, and Bishop of Porto, concerning their miraculous Conversions, refuted. Dispute between the Patriarch of Antioch, and Archbishop of Kfar-tab. The Troubles that ensued thereon.

HAVING given this small Piece of History, we shall return to our Proofs of the constant Orthodoxy of the *Maronites*. And, because they have been attacked by their Adversaries, almost solely on the Authority of *William of Tyre*, we shall, in Conjunction with the Authors who have undertaken their Defense, examine that Authority more particularly, that the Learned may be able to judge how little Credit that Historian

rian deserves with Regard to what he says on this Subject.

In the first Place, we shall look back on what the Archbishop of *Tyre* has advanced; namely, that after the *Maronites* had followed the Error of the *Monothelites* for the Space of Five hundred Years, they were made sensible of their Errors by a divine Inspiration; and desiring to forsake the Way they were in, they had Recourse to *Almeric*, the third *Latin* Patriarch of *Antioch*; who caused them to make their Recantation, and re-united them to the Catholic Church. This happened, according to *William* of *Tyre*, in the Year 1182.

A great Prodigy, cries out *Fausto Nairon* thereupon, and which even surpasses all other Prodigies, worthy, in short, to be transmitted to Posterity in Characters of Gold; that a whole Nation, composed of more than Forty thousand Persons, should, all of a sudden, confess and embrace the true Faith, without the Assistance of any one, and by the sole Means of Inspiration. It is very certain, adds this Author, that in the ancient History of the Oriental Nations, there is not the least Hint of so memorable an Event.

Besides, how shall we make this History agree with the Account given by *Marc* of
of

of *Lisbon*, Bishop of *Oporto*, in his Chronicle of the Order of *St. Francis*, which we have already spoken of (1)? According to that Account, Father *Griphon*, a *Flemish* Monk, found, that the *Maronites* of *Mount Libanus*, were partly Heretics and partly Idolaters; and brought them over to the true Faith in the Year 1450, by a Miracle of the same Kind; or rather much more wonderful than that of *Joshua*. Since Father *Griphon*, by his Prayers, made the Sun, which was ready to set, go back again towards the East. There needed no more than this, to prevail on the Prince of *Mount Libanus*, and the whole *Maronite* Nation to receive Baptism off hand.

This Conversion then did not happen in the Time, and by the Ministry of the Patriarch *Almeric*, in the Year 1182, as *William* of *Tyre* would persuade us; unless it may be said, that the *Maronites*, after having been reconciled to the Church in the Time of this Historian, fell afterwards into Idolatry. Nothing like which is to be found in any of the numerous Books

(1) Mr. *de la Roque* labours this Point, as indeed he does the whole Business of the *Maronites*, much more than it deserves: And, in Effect, by bringing these Matters to a second Refutation, he only farther exposes the vile Practices of the Popish, or (as he will have it) the Catholic Clergy, without proving his Point a bit more fully than he had done before.

Books and Manuscripts treating either of Oriental or Western History.

On the contrary, divers Authors aver, and their Testimony is confirmed by the Bulls of *Innocent III*, and *Eugenius IV*, preserved in the Archives of *Kanobin*, in *Mount Libanus*, that the *Maronites* were Catholics before the Time of this Father *Griphon*, and have always persevered in the Profession of the true Faith.

To destroy entirely the Authority of *William of Tyre*, and clear up this Matter yet farther, the *Maronites* produce the Chronicles themselves of their own Nation; and especially the Writings of *Gabriel Qlai (m)*, a Person who is illustrious among them for his Piety and Erudition. This Prelate has composed several Works relating to the Religion and History of the Orientals. He has, among the rest, composed a Poem, wherein the Heretics are enumerated, who have endeavoured to sow Errors among the *Maronites*. There, in particular, Mention is made of *Thomas* Archbishop of *Kfar-tab*, before spoken of, who, although a
Jaco-

(m) These Writings are all to be found in the Library of *Abraham Eccbellensis*, and are conformable to the Copies which *Fausto Nairon* had seen in *Mount Libanus*.

Jacobite (n), and Native of the Patriarchal City of the *Jacobites*, embraced *Monothelism*, and that with so much Violence, that *John*, Patriarch of *Antioch*, was obliged to refute him by divers Writings; and to send him a Letter, at last, wherein he was anathematized.

Thus a Dispute arose between the Patriarch and Archbishop, which was attended with pretty considerable Consequences: The latter wrote a Book against his Adversary, intituled, *The Ten Propositions* (o), in the Preface whereof it appears, that this Dispute began in the Year 1400 of *Alexander*, which nearly answers to that of Christ 1111. This is a remarkable Date, and will deserve to be taken Notice of in another Place.

The Preface above-mentioned contains the whole History of this Contest. There we find that the Patriarch, having received the Book, or Letter, of the *Ten Propositions*, which *Thomas* had sent him, ordered it to be burnt; which being told to the Archbishop of *Kfartab*, he revised his Work, and caused it to be

L fix'd

(n) *Natus & educatus in Civitate Mareddin, in Mesopotamia, ad Tygrim Fluvium, quæ Urbs Jacobitarum est Patriarchalis sedes, &c.* [Mareddin, or Mardin, is two Days Journey distant from the Tygris.]

(o) This Work is among the Books which *Abraham Eccbellensis* left to *Fausto Nairon*.

fix'd to the Doors of the Patriarchal Church; and then retired to Mount *Libanus*.

There he endeavoured to sow his Errors among the *Maronites*; and the better to succeed, told them, that he was a *Maronite*, as to his Belief, and of the same Sentiments with *John Maron*; which he offered to prove by the Authority of *Said Ebn Batrik*, or *Eutychius*, Patriarch of *Alexandria*: Adding to his Impostures, that St. *Maximus*, of *Jerusalem*, was the first Author of the contrary Opinion, viz. that there were two Wills in Christ, and that he broached his new Doctrine in the Reign of *Mauritius*.

Moreover, to render St. *Maximus* more odious to the *Maronites*, he represented his Birth as obscure and infamous; always supporting his Allegations by the Authority of *Eutychius*: And to gain them effectually, assured them boldly, that the Emperor *Heraclius*, at the earnest Solicitation of Pope *Leo*, was stirred up against *Maximus*; in short, that he caused his Tongue and Right-hand to be cut off, banishing him afterwards into an Island. The Account of this Fact, says he, is in your Hands as well as ours; being related by *Eutychius* of *Alexandria*.

But the whole of this, say the *Maronites*, is a downright impudent Lie: For
though

though *Eutychius* has written many absurd and fabulous Things, he never went so far as to write what the Archbishop of *Kfartab* paums upon him; confounding, so grossly, both the Time and Persons (*) concerned in the History in question; as may appear from a bare Inspection of the Annals of *Eutychius*.

The Learned in general, acknowledge that St. *Maximus* was not born till about 150 Years (p) after the Emperor *Mauritius*; who reigned about the Year 451, at which Juncture the Council of *Chalcedon* was held against *Eutychius* and *Dioscorus*, long before the Controversies about the Wills in Jesus were set on foot.

As to the rest, *Eutychius* is so far from venting so many Lies about St. *Maximus*, that in the second Tome of his Annals, under the Reign of the *Khalifah Moawiyah*, we read these Words: "At this Time there was a certain Monk, of holy Life, called *Maximus*". Neither do we find in that Author, that either this *Maximus*, or any Body else, was persecuted by *Heraclius*, on account of

L 2

Mono-

[(*) *P. Simon* accuses the *Maronites* of the very same Fault in their Books, in his Crit. History of Relig. and Cust. of Eastern Nations. ch. xiv.]

(p) In the Year 1615, according to *Baronius*, &c.

Monothelism, or that there was a Pope *Leo* in the Reign of that Emperor.

Besides, that Annalist agrees with *Theophanes*, and the rest of the Greek Writers, that the Persecution above-spoken of, happened under *Constance*, the Grandson of *Heraclius*; who is also called *Constantine* by some Authors, and among the rest, by *Eutychius*.

In short, *Eutychius* does not make *St. Maximus* the Author of the Opinion concerning the two Wills in Christ: On the contrary, we read in the same Tome of his Annals, that *Sophronius*, of *Jerusalem*, who was the Predecessor of *Maximus*, declared against *Cyrus* of *Alexandria*; who, in a Conventicle held in this last City, maintained that there was but one Will in Jesus.

It is not to be wondered then, if after so many Fictions of *Thomas* of *Kfartab*, the learned and knowing *Maronites* detest the Memory of him: And among the rest, *Gabriel Qlai*, above-mentioned, who does not spare him in his Writings.

The artful Prelate, however, has got some Followers among the People of *Libanus*, and even among the more ignorant *Maronite* Priests. Above all, he insinuated himself so dextrously into the good
Opinion

Opinion of the Archpriest of *Farshayi* (+), in the Diocese of *Bsharrai*, that he undertook to publish a new Edition of his Book of the *Ten Propositions*, as we learn from the *Arabic* Preface already mentioned.

Thomas also had his Disciples, who were not content to spread Copies of the Book among the *Maronites*, but they also attempted to alter and corrupt most of the Ecclesiastical Books of that Nation, by adding, and retrenching, divers Passages.

This we learn from *Gabriel Qlai's* Poem relating to the Heretics. And the *Maronite* Chronicles (*q*), written in *Arabic*, by which last, also, we find, that at length, the Patriarch himself became infected with the heterodox Opinions of the Archbishop of *Kfartab*. Where-

L 3

upon,

[(+)] In the Original 'tis written *Farshaiji*, after the *Italian* Orthog.]

[(*q*)] But if such wicked Lies and Forgeries are propagated by the Jacobite Prelates, how are we sure that what the *Maronite* Authors say is true: Is their Clergy more incapable of misrepresenting and inventing Falsehoods than that of other Sects? Are they freer from those villainous Practices than the Divines of the Church of *Rome*? who, notwithstanding their Orthodoxy, have, according to Mr. *de la Roque* himself, told most monstrous Lies to blacken them? What an uncertain Thing then is human Testimony? And how unreasonable it is, that any Man should be constrained to believe, what other Men, though ever so elevated in the Church, or reputed ever so holy, have written?]

upon, the Nation being assembled extraordinarily, separated themselves from his Communion, and deposed him from his Dignity. They also elected a new Patriarch, which so incensed the Partizans of the former, that they put the new Prelate to Death, and burnt his Body to Ashes.

After this strange Event, nothing but Troubles and Divisions ensued among the *Maronites*, especially about the Election of a new Patriarch; which moved *Almeric*, the *Latin* Patriarch of *Antioch*, to use his Endeavours for establishing Peace: Wherein he succeeded so well, that he brought them all to a Re-union (r). Whereupon a new Patriarch was chosen by unanimous Consent.

In this Peace, or Re-union, there is nothing to be found tending in the least to condemn the Doctrine of *John Maron*. On the contrary, it stands confirmed, and well established, by these remarkable Words of the Chronicle, translated also from the *Arabic*; “ And they stood firm to
“ the Faith of *Maron*: The Proud were
“ humbled, and the Adversaries came
“ to Terms of Peace” (f). Hence it
is

(r) *Extinxit illud venenum Haymericus, &c. Chronic. Maronit.*

(f) *Et firmi Steterunt in fide Maronis, & superbi humiliati sunt & adversarii pacem miserunt.*

is evident, that through the whole Course of their Reconciliation, the Faith of the *Maronites* was, in no sort, either suspected or accused of *Monothelism*. It is worth observing, that all these Attempts of *Thomas* of *Kfartab*, and his Adherents, were transacted in Mount *Libanus*, in the Time of the holy War, and even during the Siege of *Tripoli* (t). This is what, without Doubt, deceived *William* of *Tyre*, and gave him Occasion to write about the *Maronites*: Wherein he has been followed by several Authors, who, abused by his Authority, have published Things very injurious to that Nation.

In Effect, these Troubles happened precisely during the Patriarchate of *Aymeric*; and by the Death of the Patriarch, as above-related, it may be presumed, that the Number and Forces of the wrong Party were considerable. Besides, it is certain, that notwithstanding the Opposition and stout Resistance of the Catholic Party, the Affairs of the *Maronites* were at that Time in such Confusion, that it was difficult for Strangers, as those of the Crusade were, to come at the Truth.

Hence it is, that *William* of *Tyre* himself, being at a good Distance from
Mount

(t) *Evenit statim ut Franci tunc aggredierentur Tripolim Syriæ, et eam expugnarent, &c. ex eodem Chronico,*

Mount Libanus, knew no more of the Matter than the rest. He had heard, without Doubt, that the *Maronites*, who followed the Opinions of *Thomas of Kfartab*, the *Monothelite*, had abjured them, either in Presence of, or by the Instances of *Aymeric of Antioch*; and that Peace having been settled between the Patriarch and the whole Nation, they all made Profession, as formerly, of the Catholic Religion.

Hence that Historian might easily imagine, that all the *Maronites* had been engaged in the Errors of the *Monothelites*, attributing to all in general, what ought to be understood only of a Part, which was in Rebellion, and the least of the two.

He might also have been deceived by some of those *Maronites* seduced by *Thomas of Kfartab*, telling him, that the Belief of that Archbishop, was the Belief of the whole *Maronite* Nation; which was very contrary to the Truth.

In short, *William of Tyre*, applying himself principally to write the Transactions of the Croisaders, never gave himself the Trouble to enquire exactly into the Manners and Religion of the Orientals; as appears remarkably from his Manner of relating the Fact in Question; and, above all, from his Citation of the
sixth

sixth general Council, which he pretends was assembled expressly against the *Maronites*, and anathematized them: Whereof there is not the least Circumstance to be met with in that Council.

Moreover, his affirming that the *Maronites*, before the Time he wrote, acknowledged two Wills in Christ, is a very obvious Error in Fact, as we have already shewn from the Writings of *John Maron* himself, who lived between the sixth and seventh Centuries, and wrote strenuously against the *Monothelites*.

This is farther confirmed by the Authority of a learned *Syrian* Bishop, called *Joseph*, who lived about the Year 1059, as appears by a Letter written the same Year, to that Archbishop, by *Joseph* the Abbot, to desire him to translate the Ecclesiastical Constitutions out of the *Syriac* into the *Arabic*; which Letter is at the Head of those Constitutions, whereby the *Arabic* Manuscript is preserved in the Library of the *Maronites* College at *Rome*.

In the first Chapter of the Constitutions, there is the following Testimony, as it has been translated from the *Arabic*;
“ The *Greeks* agree with the *Maronites*
“ in asserting two Wills, and the *Ma-*
“ *ronites* assert two Wills, in Consequence
“ of two Substances; the Divine and
“ Hu-

“ Human (*w*)”. How then, says *Fausto Nairon*, and *William of Tyre* that the *Maronites*, reckoning from the Year 1182, when he wrote about them, had followed the Errors of an Arch-Heretic, called *Maron*, about Five hundred Years; since the Arch-bishop just now mentioned, witnesseth quite the contrary, *viz.* That in 1059, the Year when he translated the Work we are speaking of, the *Maronites* professed the Belief of two Wills in Jesus Christ.

That we may omit nothing relating to this Author, we shall observe further, that according to the *Syrian Arch-bishop (Joseph)* Author of that Version, one may without ceasing to be Orthodox, confess one only Will in Christ. But then by the Word Will, they understood the Concurrence of the two Wills towards the same Object, by way of Conformity and Consent, and not in respect of Power, which they constantly acknowledge to be double, to wit, the Divine and Human (*x*); this is clear'd up,

(*w*) *Græci concordant cum Maronitis, in prolatione duarum Voluntatum, & Maronitæ asserunt duas Voluntates, consequentes duas substantias, divinam & humanam.*

(*x*) *Nomine voluntatis intelligunt concursum utriusque Voluntatis in idem objectum, per conformitatem & consensum, non vero respectu Potentiæ, quam duplicem fatentur; divinam videlicet & humanam, &c. F. Nairo, Dissert. p. 90.*
This

up, and delivered more fully in the Writings of the *Maronites* themselves, and is held by them, to be very orthodox and agreeable to the Decisions of the 6th General Council, the Text whereof is cited at length.

After this Piece of Critique, with regard to the Authority of *William of Tyre*, the most Zealous in Defence of the Nation, allow that the Schism mentioned on occasion of *Thomas of Kfartab*, might have passed over to the Island of *Cyprus*; and that there is some Appearance of Truth in what *Philip Mazerius*, *Raynaud*, and Mr. *Simon* (y) have written, namely, That the *Maronites* of *Cyprus* were *Schismatics* and *Monothelites*; and that their Bishop *Elias*, had abjur'd Schism and Heresy before *Andrew Bishop of Colossus*, the Pope's Nuncio; altho' they say, it is pretty difficult to believe, that it was the Case of all the *Maronites* of *Cyprus* in general, since all Historians agree, that at that Juncture, namely, under the Pontificate of *Eugenius IV.* the *Maronites* of *Syria*, and their Patriarchs, to whom the People are much

[This Way of reconciling the Profession of one Will, with the Belief of two, creates a strong Suspicion of their being *Monothelites* after all.]

(y) *Philip Mazlere*, in the Life of *St. Peter Thomas*, *P. Raynald* in his Annals, and Mr. *Simon* in his Remarks on the Relation of *P. Dandini*.

much devoted, were truly Catholic, and firmly attach'd to the Romish Church.

On this Occasion they produce the Testimony of *William of Tyre* himself, according to which, all the *Maronites* were reconciled to the Church long before the Pontificate of that Pope. Beside, how can it be imagined that all the *Cyprian Maronites*, at least the greatest Part of them, should oppose the general Union of the Nation, and persevere in the Schism, without any regard to the Authority of the Patriarch, the Example of the rest of the *Maronites*, or in short to the Affection of the *Latin Princes*, then Sovereigns of the Island of *Cyprus*.

Nevertheless, to reconcile in some measure the three Authors above quoted, whose Merit and Learning the *Maronites* have a Respect for, they grant that there might have been some of their Nation in *Cyprus* engaged in the Schism, which lasted till the time of Pope *Eugenius IV.* and that their Bishop *Elias* also seduced to the wrong Side, at least suspected of Error and Schism, might have been obliged to make the Abjuration above-mentioned to satisfy the Romish Church.



CH A P. VII.

New Heresies and Schism among the Maronites. Their Re-union with the Church of Rome. Their Books corrupted by the Jacobites. Suppressed and destroyed by themselves.

AS the Design of the learned *Maronite*, whom principally we have followed in this Abridgment, is not to extol his Nation, but only to make a judicious Defense for them; he does not conceal the Disorders and new Divisions which arose among the *Maronites*, after the Extinction of the Schism occasioned by *Thomas of Kfartab*.

The Enemy of Mankind, says he, stirred up soon after a certain *Greek* named *Ebn Shikhban*, who attempted to sow the Errors of *Dioscorus*, and the *Jacobites*, in several Quarters of *Libanus*. This *Greek*, in Concert with an Arch-bishop named *Esau*,

Esau, began to dogmatize, teaching that the Sign of the Cross ought to be made with one Finger only, after the Manner of the *Jacobites*, to denote that there was but one Nature in Christ, and maintaining, that the Council of *Chalcedon*, together with Pope *Leo*, and the Emperor *Marcian*, ought to be condemned.

After this, the Devil instigated two Monks, who spread Blasphemies, (2) amongst them against Christ, which coming to the Pope's Ears, he sent Nuncios to *Mount Libanus*; to remedy that Disorder: But the Patriarch of the *Maronites*, called *Luke*, refused to receive them, which obliged the Pope to excommunicate him with all his Party.

This new Schism lasted till the Election of *Jeremy*, *Luke's* Successor. The new Patriarch immediately appointed *Theodosius*, a Bishop, Vicar-General of his See, and repaired to *Rome*, under the Pontificate of Pope *Innocent III.* where he laboured effectually about restoring the Peace of his Nation, and reuniting those who were gone astray: Under the Influence, and by the Mediation of *William*, Cardinal of *St. Marcellus*, whom the

(2) *Christum non habuisse animam, neque pati neque sentire potuisse.* That Christ had no Soul, and was neither capable of suffering or feeling Pain.

the Pope afterwards sent into Syria for that End.

The Chronicles of the *Maronites*, whence the History of this Schism is also taken, is confirmed by the Bull it self of *Innocent III.* sent to that same Patriarch *Jeremy*, who, according to the same Bull, assisted at the Council of *Lateran*.

This Chronicle gives a pretty exact Account of the Patriarch's Voyage to *Rome*; his Departure, which was by Night, carrying with him only one Priest, the New Testament, and a little Church Book in his Bosom, which was his whole Baggage; his Arrival at *Rome*; his short and pathetic Speech to the Pope; his easy and successful Negotiation; and lastly, his Return, after more than five Years Stay, accompany'd by Cardinal *William*, who had particular Orders to write (a) the History of the Religion of the *Maronites* on the Spot.

As soon as the Patriarch arrived at *Tripoli*, which, according to the Chronicle, was in *March 1215*, he, by means of Bishop *Theodore*, his Vicar-General, assembled a great Concourse of the principle Persons of the *Maronite* Nation in that City; where, after they had received the Patriarchal Benediction and Absolution,

(a) *Ut ejus calamo scriberet fidem populi Montis Libani.*

lution, they held a General Assembly, in which they unanimously protest, that they would no longer entertain any other Faith than that of PETER: (b) This they confirmed with an Oath; and 270 *Maronites*, in the Name of the whole Nation, signed an authentic Act, which is still extant.

Gabriel Qlai speaks also of this great Assembly, held at *Tripoli* under the Patriarch *Jeremy*, and the Resolution which the *Maronites* took therein; but does not wholly agree with the Author of the Chronicle in Point of Time.

Fausto Nairon has obviated the Objection which might, or has been, made by some Authors, touching the Veracity of this Chronicle, and the other Histories composed by the *Maronites* in favour of their Nation; which they say must needs be suspicious, and deserve no Regard as to the Matter in Question.

But under Favour, says this Apologist, who can know the Affairs of the *Maronites* better than themselves? What, because the *Romans* have written the *Roman History*, and the *French* the *History of France*, will they not give Credit to them? not to alledge that the *Maronites* are not the only People who have

(b) *Et propria scriptione juramento firmarunt, se non recituros, nisi Petri, &c.*

have written the Things we have related: They are also to be found in the Books of the very Heretics, who have hated and persecuted the *Maronites* most, as hath been already remarked.

Besides, how happens it that neither the Fathers nor Councils, in speaking of the Heretics, say one Word of this *Maron*, whom *Eutychius* would have to be the Broacher of *Monotheism*, nor of the *Maronites* his pretended Successors? *John Damascene* sure, at least, who has made so exact a Catalogue of Heretics, ought not to have omitted them; he who was so near a Neighbour to the *Maronites*, *Damascus* being at the Foot of *Mount Libanus*, and the *Maronites* a considerable Nation in great Reputation, as *William of Tyre* affirms.

Once more, how comes it to pass, that the *Greek* Historians, and especially *Nicephorus Calixtus*, who declaims so much against the Eastern Heretics in the 18th Book of his History, says nothing at all of *Maron* nor the *Maronites*?

Nothing therefore is more false and absurd, concludes the Apologist, than what has been said on this Head by the Authors, who have been misled by *William of Tyre*, namely, that “The Error of *Maron* and his Disciples, is,
M “ and

“ and always was (according to the Acts
 “ of the 6th Council, assembled in Op-
 “ position to them, and wherein they
 “ were condemned) that there neither
 “ is, nor ever was, more than one Will
 “ and Operation in *Jesus Christ*.”

’Tis, in all likelihood, from thence, continues he, that *Ballarin* took the Passage already quoted, viz. that the *Maronites* presented the Letters of Pope *Honorius* to the 6th General Council: To confute which, it will be sufficient to produce the Councils, and especially the Acts of the 6th Council, cited on this Occasion; wherein the Condemnation of *Maron* and the *Maronites*, are so far from being found, that there is not the least Mention of them.

But still it might be objected, That tho’ the Errors of the *Maronites* are not taken Notice of either in the Councils or Fathers, several Popes have yet imputed Errors to them, as appears by the Bulls of Pope *Innocent III.* *Alexander IV.* *Leo X.* and that those Errors are found in the very Books themselves belonging to the *Maronite* Church.

The Author of the Apology gives two Answers to this Objection: The first is, That either the Popes in their Bulls have only those *Maronites* in View, who were divided from the rest of the Nation, and
 en-

engaged in the Error, as already related, or else they have err'd in Matter of Fact, deceived without doubt by a false Suggestion, according to the Remark of *P. Dandini*, who was sent to *Mount Libanus*, in Quality of Nuncio, by Pope *Clement VIII*. An Account is given in the 28th Chapter of his Relation, of the Manner how the Thing happened, and what occasioned the Mistake.

Thomas Biatensis (c) speaking of the *Maronites*, makes the same Observation touching the Bulls of the Popes, who have sometimes confounded the *Maronites* with the *Greek Heretics* or *Schismatics*.

The Apologist's second Answer concerning the Errors contained in some of their Church Books is, That those Errors relating chiefly to the Unity of the Nature and Will in Christ, ought to be imputed to the Artifice of the *Jacobites*, who, as well as the *Maronites*, making use of the *Syriac* Language, in almost every thing that concerns Religion, have endeavoured continually, as they still do, to alter their Books to introduce, if possible, their evil Doctrine among the *Maronites*.

This is what the Patriarch *Peter* gave Cardinal *Antony Caraffa* to understand in
a Let-

(c) *Thomas Biatensis in tractatu de procurando salute omnium gentium, cap. 22.*

* Thom.
Biatent.

a Letter, which he wrote to him from *Mount Libanus* the 25th of *August*, 1578; and is farther confirmed by the Author above quoted, who says nearly the same thing in his Treatise *, as well as the Jesuit *Dandini* in his Relation, Chap. 26.

To prove this fraudulent Alteration more effectually, *Fausto Nairon* produces the Testimony of a Man eminent for his Merit, Learning and Dignity, namely, *Stephen*, Patriarch of *Antioch* and the *Maronite* Nation, who, by a Letter dated the 1st. of *January*, 1674, assures *Nairon*, who had consulted him on the Occasion, that by a particular Providence there are still several Copies of those Books, which never were altered, and are entirely free from Errors.

P. Dandini discovered the same thing when he was at *Libanus*, as he assures us * Ch. 28. in his Relation *. “ The *Maronites*, ” says the Jesuit, “ confess in Christ one “ Person, which is Divine, with two Na- “ tures, Wills and Operations, one of “ them Divine, and the other Human : “ I, with great Satisfaction of Mind, read “ a large Testimony concerning this “ Matter in their true and genuine “ Books” (d).

Lastly,

(d) *Maronitæ professi sunt in Christo Domino unam personam, & hanc esse divinam, cum duabus naturis, voluntatibus*

Lastly, the Learned *Maronite* delivers what he received more particularly concerning this Matter, from the Mouth of *P. Nau (e)*, who, during his long Residence in *Syria*, informed himself particularly touching the Belief of the oriental Christians, and had from the great Patriarch above cited, the following Account.

There is upon *Mount Libanus* a fine Valley called *Faradis*, in *Latin*, *Paradisus*, which formerly was famous all over *Syria*, on account of the great Number of *Anchorites* who retired thither. It was resorted by Multitudes of People of all Sects, particularly *Monothelites* and *Jacobites*, led out of Curiosity to see those Hermits: Some of the latter found means of getting in, and living among them, for some time, under Pretence of Retirement and Virtue. As they all spoke the same Language, they took the Opportunity

M 3

to

bus, & operationibus, unam divinam & alteram humanam, Egomet magno animi mei solatio legi de hac materia amplum testimonium in eorum veris & legitimis libris.

(e) *Michael Nau*, of the Company of *Jesús*, who liv'd above Thirty Years in *Syria*.

[The Author, as well as most others who mention this Jesuit, write his Name *Nau*, altho' in the Relation of his Voyage to the Holy Land (which is one of the best Pieces of Travels extant) it is printed *Naud*. This proceeds from the Defect in leaving out Letters in the Pronunciation of Words, which Occasions the *French* to make great Mistakes often in writing proper Names.]

to transcribe the Books of the Church, wherein they inserted the Error, as well as altered those which were in use.

'Tis doubtless owing to this Artifice, that some of those Books are found to speak of two Natures and two Wills in *Jesus Christ*, and others of two Natures and only one Will. Providence not permitting that all these Books should be altered, to the End that the Fraud of the Innovators should be more easily detected.

To this the Apologist adds a Conjecture of his own, *viz.* That during the Schism, introduced among the *Maronites* by *Thomas of Kfartab*, some of his Party took care to insert his Errors in the Books they made use of; which Books could never be so thoroughly suppressed and destroyed, but that some Copies of them have still remained in *Mount Libanus*; in short, that the *Jacobites* under the Government of the *Maronite* Prince, before spoken of, who permitted them to settle in those Mountains, spread their Books and Doctrines thro' the Country; so that after they were driven out, there still remained several of those Books among the *Maronites*, who kept them thro' Ignorance, and left them to their Posterity.

In Process of Time the Patriarchs and other *Maronite* Prelates, it may be a little
too

too zealous in the entire Destruction of those corrupted Books, caused an infinite Number of precious Manuscripts to be burnt, whereof there does not remain a single Copy. Had their Zeal permitted them to distinguish the Good from the Bad, the Learned might have drawn great Light from those Manuscripts, with respect to the Ecclesiastical History of the oriental Christians, and that of the *Maronites* in particular.

Some *Latin* Authors mention the Burning of these Books by the *Maronites* of *Mount Libanus*; particularly *Lewis Godfrey*, and an anonymous Author, printed at *Lyon* in 1634.

In the last Place, *F. Nairon* acquaints us with the wise Precaution taken by the Popes and Congregation *de propaganda fide*, at the Request of the Patriarch and Principals of the Nation, to prevent or render useless for the future, any such Attempts of the *Heretics*; which is to have all the Books used in the *Maronite* Church, printed at *Rome*, * with a great deal of Care as well as Expence.

Upon the whole, the learned Apologist thinks he may justly conclude, that the *Maronites* are the Descendents of those

M 4 first

* [This is the sure Way to have them corrupted; witness the many corrupt Editions of the Fathers in *Romish Countries*.]

first Christians of *Syria*, who never degenerated from the Faith, which their Ancestors received from the Apostles, and they still profess with Constancy in the midst of unbelieving and schismatical Nations, (to use the Expression of Pope Gregory XIII. in his Bull (f) for erecting the College of *Maronites* at *Rome*) and that, notwithstanding the Defection of some few of that Nation, which did not continue long, the Nation in general has always been, and still remains, unshaken in the Faith, in spite of all the Attacks of her Enemies.

(f) *Nationi Maronitarum qui in Libani Montes degentes a multis seculis sub S. R. E. obedientia & devotione, fidem Catholicam inter tot circumstantes infidelium & schismaticorum sectas retinent.*





C H A P. VIII.

The Maronites reproached with Poverty and Ignorance by some Moderns. The Calumny refuted. Enumeration of several Maronites famous for their Learning, especially in Divinity.

THE Apologist of the *Maronites* proceeds in the next Place, to refute some Moderns who have reproached those of *Syria* with Want and Misery, and even Ignorance, excepting such as have study'd at *Rome*. 'Tis true, says he, the Nation in general is poor, and but little acquainted with the Sciences; but they glory in their Poverty and Want of Learning, seeing they have the Advantage of being the only Christians of the *East*, who have hitherto preserved the Faith in its Purity, notwithstanding the Threats of Infidels, and Artifices of Heretics.

That

That if some *Maronites* have fallen away ; yet it is as unjust to accuse the whole Nation on that Account, as it would be to assert, that *France* ceased to be Catholic in the Sixteenth Century ; because at that Juncture, several Princes, and some Prelates, embraced *Calvinism*, and separated themselves from the Church of *Rome*, contrary to the Wills of the Kings of *France*, and notwithstanding the Example of a much greater Number of Princes and Prelates.

Altho' Poverty is neither a Stain nor Reproach to Christians, the *Maronites* are not so poor and inconsiderable, but there may be found amongst them many Families, both in *Mount Libanus* and the Cities of *Syria*, which want neither Nobility nor Riches, so far as to build Churches and Monasteries at their own Expence. Among the noble and wealthy *Maronites*, we may distinguish particularly the Houses of *Cazem* and of——

It is great Wealth to the *Maronites* to be rich in Faith, as the Apostle expresseth it ; whereof they are so thoroughly persuaded, that the Lord *Abu Naufal Nader*, the Head of that first House, and Prince of the whole *Maronite* Nation, does not value his Riches so much as the Catholic Religion, which he professes, and the Christian Name, whereof he has
al-

always been a very zealous Defender. It is this same Lord, whom the Holy See, in Consideration of his Virtue and Merit, has honour'd with the Title of *Prince*, and Quality of *Roman Knight*, as well as his two Sons, *Abu Khansaub* (g) and *Abu Nasif*; and whom the King of *France* and States of *Venice*, have also distinguished by making him their Consul in *Syria* (h).

As to the Ignorance of the *Maronites*, the Reproach has no better Foundation, since with Christians it is a great Portion of Knowledge to be Partakers of the Doctrine Christ left his Church, and to have preserved it pure and unchang'd; (i) at least it must be allowed, that the *Maronites* educated and instructed in the Schools of *Italy*, have Capacity and Erudition; nay, and that some of them, says *Fausto Nairon*, have been Men of profound Learning.

I shall insert in this Place, the Catalogue which the Apologist has given of such

(g) [In the Original this Name is written *Quansaub*, according to the *Italian* Pronunciation.]

(h) [A great Honour, indeed, for a Sovereign Prince of a Nation to serve as Consul in the *Levant*, to two or three European States, as well as a great Argument of his Wealth and Power.]

(i) [This is a poor Way of arguing, which the *Maronite* so often repeats; nor will the Church of *Rome*, I fear, which aims so much after worldly Riches, allow it to be sound Doctrine.]

such *Maronites* as have been most remarkable for their Knowledge in the Sciences, presuming that it will be very acceptable to the Learned: And shall add a few Articles and Particulars, which escaped our Author, or could not be known to him at the Time he wrote his Dissertation.

* *Stephanus Edenensis.*

I. The most illustrious and Reverend Lord, Monseigneur *Stephen* of *Eden*, Patriarch of *Antioch*, and the *Maronite* Nation, who has composed several learned Works concerning Religion; and among others, whole Volumes (*k*) upon the Oriental Liturgies, and their Agreement with that of the *Latin* Church. I had the Honour of discoursing with this Prelate, much to my Satisfaction, in his Retreat to *Kesrwan* in the Year 1699; whose uncommon Learning and Piety, would alone furnish Matter for a long Elogy. He liv'd many Years after my Return from *Syria*, not dying till *July* 1707, in the Patriarchal House of *Kanobin*, being a little more than Four-score Years of Age.

II. *Moses Anayfus*, Arch-Bishop of *Cyprus*, who has taken great Pains to convince and bring over the *Greek* Schismatics,

(*k*) *Volumina illa Magna quæ de Liturgiis orientalibus, eorumque cum Latina Liturgia conciliatione elucubravit, propemodum in lucem edenda, &c.*

tics, who, 'tis supposed, gave him the Poison which he dy'd of.

III. *Abraham George*, who being made a Jesuit, went to preach the Faith in *Ethiopia*, and dy'd there in Defence of the Religion.

IV. *Sergius Rifi*, Arch-bishop of *Damascus*, whom Pope *Paul V.* sent for to *Rome*, about reconciling the *Arabic* Manuscripts of the Bible, with the *Vulgat*.

V. *George Carmenienfis*, commonly called the *Terror of Heretics*, Author of the *Syriac Thesaurus*.

When the Jesuits celebrated the Centenary of their Institution in the *Roman* College, they did not fail to place the Pictures of these learned *Maronites*, among those of the illustrious Men for Piety and Learning, which had appeared till that Time.

VI. *George Amirus*, Patriarch of the Nation, who was both an excellent Divine, and perfectly vers'd in the *Syriac* Language.

VII. *John Hesronita*, of the Order of *St. Dominic*, and Arch-bishop of—— by whom we have a (1) learned Treatise on the Sacraments in *Arabic*.

VIII.

(1) *Vindemia Sacramentorum*, 'tis thus the Title is expressed in *Latin*.

VIII. Another *John Hefronita*, also an Arch-bishop, who has written a good deal in Defence of the true Religion.

IX. *Isaac Sciadren* [or *Shadren*] Arch-bishop of *Tripoli*, whom Cardinal *Frederic Borromeo* sent for to *Milan* to compleat his rich Library and set it in Order; *Sciadren* at the same time published a *Syriac Grammar* at *Rome*, which is much esteemed.

X. *Michael Hefronita*, also Arch-bishop of *Tripoli*; we have of his the Reformation of the Calendar in *Arabic*, printed at *Rome*.

XI. *Luke Carpasita*, and *Peter Domisius*, both Arch-bishops in *Cyprus*; *Joseph Gratian Hefronita*, present Arch-bishop of *Tripoli*, and several other learned Prelates who have govern'd the *Maronite Churches*.

XII. *Peter Metoscita* [or *Metoshita*] a Cyprian Jesuit, a profound Divine, and excellent Grammarian; of whose we have a *Grammar Syriac and Latin*, with a Treatise of moral Theology, which are in the Library of the *Maronites College* at *Rome*.

XII. *Gabriel Sionita*, Interpreter to *Lewis XIII.* of *France*, Professor at the Royal College, and formerly Professor of the *Syriac and Arabic* in the *College della Sapienza* at *Rome*, from whence he was sent for into *France*, to publish the Edition of *Monf. Le Jay's* great Bible; he carried

ried on this Work for some time with immense Labour and Skill: The *English*, who have also published a Polyglot Bible, have made great use of it; however, such serious Employment did not hinder *Gabriel Sionita* from undertaking other Performances: During his Stay at *Paris*, conjointly with *John Hesronita*, his intimate Friend and Country-man, they published there a Treatise concerning the Manners of the Orientals, and a *Latin* Translation, or rather an Abridgment of the Geography of the *Sharif al Edrisi*, under the Title of *Geographia Nubiensis*; this learned Man dy'd at *Paris* in the Year 1648, esteemed and regretted by all the Learned to whom he was known.

XIV. *Victor Scialac* [or *Shalac*] Founder of the College of *Maronites* at *Rome*, he had been formerly at *Ravenna*; we have of his a *Latin* Version of the Book of *Job* from the *Syriac*; he also composed several apologetical Treatises.

XV. *Abraham Ecchellenfis*, whose high Reputation and Works are well known to the Learned, as well as the Esteem and Affection which the most illustrious Prelates and Men of Learning honour'd him with; he was Professor of *Arabic* and *Syriac* at *Rome* and at *Paris*, and succeeded *Gabriel Sionita* in forwarding the Edition of *Monf. Jay's Bible*; his principal Works are 1st, A *Latin* Translation of
the

the *Chronicon Orientale*, printed at *Paris* in 1651 (m); 2dly, A Version of the *Arabic* Canons, ascribed by the Orientals to the Council of *Nice*, with that of the *Arabic* Preface to the same Council, printed also at *Paris*; 3dly, *Hebedyesu's* Catalogue of *Syrian* Writers with Notes, dedicated to Cardinal *Antony Barbarini*, and printed at *Rome* in 1653; 4thly, A Dissertation against *Selden*, an *English* Presbyterian, printed at *Rome* in 1661, under the Title of *Euty chius Vindicatus*, wherein *Hottinger*, the Professor of *Zurich*, Author of an Oriental History, is corrected in several Places; 5thly, We learn from the *Bibliothèque Orientale* of *Monf. D'Herbelot*, that *Ecchellensis*, named therein, *Ibrahim al Hacalani* (n) *al Marûni*, has also translated from the *Arabic* into *Latin*, the *Mirror which represents the World*, a Book of Morality extracted from a larger Work, written originally in *Persian*. Some *German* Divines and other Hetrodox Writers, have much abused our learned
Ma-

(m) [There came out a second Edition of the *Chronicon Orientale* at *Paris* in 1685.]

* D'Herbel. Bibli- (n) [In the Original, the Word is *Alttalcalani*, but D'Herbelot writes it *al Hacalani* *, this, with other Faults of the like Nature, already taken Notice of, shews the Difficulties which a Translator has to struggle with, and that he must have a good Library at Hand, as well as understand the Languages, and often the Sciences, to qualify him for translating incorrect Books, or Editions of Books; possibly, in the *Paris* Edition, the Word is printed as it ought to be.]

Maronite; but their Invectives redound to his Honour, because he treats of Religion and the Truth, which he has defended against the Cavils of the Innovators: On which Occasion an Author, one of the most learned and knowing in these Matters, of our Times, has justify'd him in a very excellent and judicious Work of his composing (o).

XVI. Lastly, *Joseph Anturin of Aleppo*, Jesuite, whose rare Talent in preaching has often caused him to be admired at *Rome*, and in the principal Cities of *Italy*.

These are the principal *Maronites*, endued with happy Talents, who are most remarkable among those that have come into *Europe*, according to the Account of *Fausto Nairon*; whom we shall add to the rest, because he devoted his whole Life to Study, and has left us several Monuments of his Learning and Application.

XVII. *Fausto Nairon* was born at *Ban*, a great Burrow of Mount *Libanus*, situated over-against *Kanobin*, whose Inhabitants still speak the *Syriac Language*.

N

Abraham

(o) The Abbe *Renaudot*, in the 5th Tome of the *Perpetuity of the Faith*, l. 9. c. 7. p. 683. & Seq.

[Mr. *de la Roque* is very precise in his Quotation on this Occasion; it could have been wished he had been half so exact on many other Occasions, of much greater Moment.]

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Abraham Euhelensis, his maternal Uncle, sent for him to *Rome*, where he distinguished himself among his Countrymen, especially for his great Capacity in the Oriental Languages. He succeeded *Abraham* in the Professorship of the College *della Sapienza*, and as Interpreter to the Congregation *de Propaganda Fide*. His principal Works are (1) *A Dissertation in favour of the Maronite Nation*, published at *Rome* in 1679 (p). An Apologetical Work concerning the Catholic Religion in general, wherein also he hath added some Things touching the *Maronites*: This Work, which is intitled *Evoplia Fidei Catholicae Romanae, &c.* (q) was printed at *Rome* in 1694. and dedicated to Pope *Innocent XII.* I received some Letters in *Latin*, as I have observed before, from this learned *Maronite*; which shew the Ability of the Author, and are written with as much Politeness as Modesty. By the last of those Letters, dated *Nov. 22. 1701.* it appears, that he was then

(p) *Dissertatio de origine nomine, ac Religione Maronitarum, Autore Fausto Nairone, Banensi Maronita, Chaldaicae seu Syriacae Linguae in almo ubis Archigymnasio Lectore. 1 vol. 8vo. Romae 1679.*

(q) *Evoplia Fidei Catholicae Romanae Historico Dogmatica, ex vetusti Syrorum sive Chaldaeorum Monumentis eruta; ubi de Christianis orientalibus, deque eorum ritibus, Doctrina & fide, quo ad articulos a Novatoribus nostri temporis impugnatos. Autore Fausto Nairono, Banensi Maronita, &c. 1 vol. in 8vo. Romae 1694.*

in Verse, printed by the Congregation
de Propaganda.

XIX. *John Safrensis*, a Patriarch also, who was recommendable for the Holiness of his Life, and much distinguished on Account of his Knowledge in the Sciences, divine and moral.

XX. *George de Besbeelenus*, another Patriarch of the *Maronites*, learned in all the Oriental Languages, and extremely well versed in the Ecclesiastical Law.

XXI. *Antony Banefius*, Arch-priest in the Diocese of *Saida* or *Sydon*, and a Poet of Note: He has composed several Poems in *Arabic*, relating to the History of his own Time.

XXII. *Joseph of Ban*, Arch-priest of *Aleppo*, who introduced into that City the Reformation of the Calender by *Gregory XIII*, which he defended openly before the *Basha*, in Opposition to the Patriarchs of the *Greeks*, *Armenians*, and *Jacobites*; with such Success, that he won the Admiration of the whole Assembly, and obtained a Permission for the *Maronite* Church, to celebrate *Easter* as they thought proper.

XXIII. *Gabriel Qlai*, who has composed a fine Treatise on the Sacraments, and several Books in Verse, relating to the History of the *Maronites*.

We forbear enumerating any more, in Imitation of *Fausto Nairon*, for fear of tiring the Reader ; but cannot omit what he adds in his Dissertation concerning the Lord *Abu Naufel*, the Head of the *Maronite* Nation. I have seen him oftentimes in *Syria*, and received many Tokens of his Good-will to the *French*, and the Learned in particular. This Lord, following the Example of the Prince *Abu Nader* his Father (who was as remarkable for the Sciences, which he cultivated, as for Arms, which he professed) has acquired a great Reputation on Account of his Knowledge, especially in History ; having written that of the famous *Amir Fakr addin*, and several other Occurrences which happened in his Time.

Neither must we omit the *Maronite* Prince *Abu Dhaher*, of the antient and illustrious House of *Hhubeishin*, one of the most learned Lords of his Time in *Syria*. He had a Genius formed particularly for Politics and Negotiations ; so that *Fakr addin*, who had subdued a great Part of that Province, under the Empire of *Amurath* (or *Morad*) IV. never undertook any Enterprize without consulting him.

This is the Answer which the Apologist for the *Maronites* makes, to some Critiques, who reproach them with Poverty and Ignorance : To which it may

be added, that none of the Sects of Christians in *Syria* can produce more learned Men, than they; and that if their Number is not very great, it is not to be wondered at, considering the Vexations they suffer from the *Turks*, which hinders them from settling to Study, and obliges them rather to betake themselves to other Sorts of Business, in order to get a Livelihood, and keep out of harm's way.

Baronius
ad ann.
680.

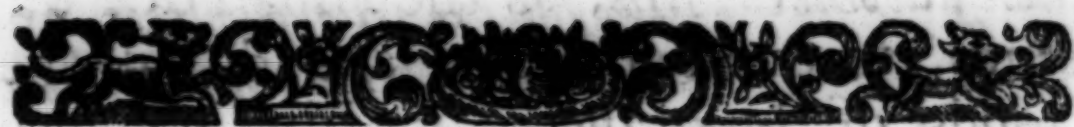
Our Apologist, on this Occasion, relates what happened at *Rome* itself, in the Time of the *Lombards*: At which Juncture the Sciences were so little regarded in that Capital of the Christian World, that Pope *Agatho* was forced to send as far as *England*, to find a Person capable of managing his Affairs in the VIth General Council. And he applies to the *Maronites* the Complaints of that Pope (s) in his Letter to the Emperors, concerning the Unhappiness of the Times, which obstructed the Education of Men of Learning in *Italy*.

But for all that Scarcity of learned Men capable of defending the Cause of the Church, they never were without the

(s) *Nam apud homines in medio Gentium positos, & de labore corporis quotidianum victum cum hæsitazione, seu exercitatione conquirentes, quomodo ad plenum poterit inveniri Scripturarum Scientia? &c. Epist. Agathon. Papa ad Imperat. Constantinum, Heraclium & Tiberium Augustos.*

the Assistance of the Holy Fathers, and antient Traditions, as the same Pope observes, to combat Error, and dispel the Clouds of Ignorance. In like Manner, says *Fausto Nairon*, if the *Maronites* groan under the Yoke of Infidels, are not always in a Condition to study, and become learned, they have one Advantage, equivalent to the greatest Knowledge and Learning, to wit, the Light which they receive from the Writings of their venerable Fathers, particularly those of St. *James* of *Nisibin*, *Ephrem Syrus*, and *Isaac* surnamed *the Philosopher*; without reckoning the general and principal Light reflected from the *Romish* Church, to which they are so strictly united.





C H A P. IX.

A Refutation of the Charge of Father Simon and others, that the Maronites are a Branch of the Jacobites.

IT still remains, for the Defender of the *Maronites*, to answer those who say, that the Christians of that Name are at least a Branch of the *Jacobites*. This, says he, is clearly enough the Opinion of Mr. *Simon*, (who has written rather to refute what *P. Dandini* relates in his Voyage to *Mount Libanus*, than to illustrate it with (t) Remarks) which he thinks is well grounded, because the *Maronites* have many Books in common with the *Jacobites*.

To this he answers, That if these Critics had said more in general that the *Maronites* were a Sprig of the *Syrians*, they would not have deviated from the Truth ;

(t) *Commentatori dicam, an Confutatori, &c.*

Truth; for that is the Stock from whence the *Jacobites*, *Maronites*, *Monothelites*, and some other Sorts of Christians, have sprung forth, as so many Branches; with this Difference, that at the same Time all the rest strayed from the true Faith, the *Maronites* alone retained and embraced it, with more Fervor than ever. As to their having the same Books as the *Jacobites*, the *Maronites* do not think they ought to destroy those which do not contain any Error: On the contrary, they hold them of Use to confute the *Jacobites* themselves. For the rest, if the having the same Sorts of Books and Ceremonies be a good Argument to prove the *Maronites* sprung from the *Jacobites*, it may be proved by the same Rule, that several Heretics are Branches of the *Romish* Church, because, in reality, they have many Books and Ceremonies in common with it.

In effect, nothing can be concluded from thence, unless it be that the *Jacobites* and *Maronites*, before the former began the Schism, made use of the same Sort of Books; just as the Heretics, before they fell into Error, had several Books common among the Catholics, which they still retain.

The Apologist, therefore, thinks it ought to be taken for granted, that the
Maronites

Marionites never were of the Sect of *Monothelites*, and that it can in no wise be affirmed with *Timothy* of *Constantinople* (cited by *Tamagnin*, in his *History of the Monothelites*) that they never received the IVth, Vth, and VIth General Councils: Which is easily refuted by the Writings of the *Jacobites* themselves, already produced, by the Persecution which the Monks of *St. Maron* suffered for the Defence of the Council of *Chalcedon*; and lastly, by the Zeal wherewith these *Maronite* Monks bestirred themselves, in order to get the Vth General Council received throughout *Syria*.

Moreover, in a very antient Manuscript belonging to the *Maronite* Church, which contains the Office of the Circumcision, and that of *St. Basil*, we find Anathemas against *Arius*, *Nestorius*, *Eutyches*, and *Dioscorus*; and in the Book of *Collections* the Errors of *Peter the Fuller* are refuted by *John Maron*: Whereupon the Apologist promises to write a large Treatise, expressly to refute the Oriental Heretics, and *European* Innovators, by the Authority of the most antient *Syrian* or *Chaldean* Manuscripts of the Eastern Church.

As to the learned *P. Petau's* (u) Objection, that the *Maronites* have given into the

(u) [He is known among us by his *Latin* Name *Petavius*.]

the Errors of the *Monophysites* and *Theopaschites* (w); It is possible, says he, that some small Number of *Maronites* might have had that Misfortune; but there is no more Justice in accusing the whole Nation, on that Account, than to question the Orthodoxy of *France* and *Germany* in general, because some *French* and *Germans* have embraced the Doctrines of *Calvin* and *Luther*.

'Tis, in short, a farther Injury to this Nation, to impute to them the Errors touching the Trinity, as the Translator of the Works of St. *John Damascene* into *Latin*, has done; who calls the admitting the Crucifixion into the *Trisagium*, to *maronize*, *maronizare*; whereby the *Maronites* seem to be the first Broachers of the Error introduced into so holy a Prayer. But *Fausto Nairon* refutes that Interpretation in the End of his Dissertation, affirming, that the Translator has committed a Mistake in reading the *Greek* Text, where the Word is not *μαρωνίζεν* but *μαεωνίζεν*, which implies the doing

(w) The *Theopaschites*, or, as others write the Name * See *Theopaschites*, and *Theopatites*, were a Sect of Heretics in the Vth Century, the Followers of *Petrus Fullensis*, or *Peter the Fuller* (just now mentioned:) Their distinguishing Doctrine was, that the whole Trinity suffered in the Passion of *Jesus Christ*. These were much the same as the *Patripassians*, or *Sabellians*, who held, that it was not the Son, but the Father himself who suffered. * *Chambers Cyclopæd. Art. Theopaschites & Patripassians.*

doing something rashly, and by Men overcome with Wine; an Expression applied, by that holy Doctor, to those who mention the Cross in the *Trisagium*.

Not but the *Maronites* still speak of the Cross in repeating the *Trisagium*; but then, adds he, it is done in so orthodox a Sense, that the *Formula* is retained in the Books of their Church, examined and printed at *Rome*: So that the *Trisagium* does not refer to the Holy Trinity, but only to the Person of *Jesus Christ*; who is thrice Holy, that is, infinitely so.

On this Occasion it is proper to observe, that the *Maronites* understand the *Trisagium* in two different Manners: Sometimes they apply it to the Three divine Persons; and in that Sense they believe it to be impious and Blasphemy, to subjoin the *Crucifixion*: So that they never recite it with that Addition, when it is considered in this Light, as appears from reading their *Missal*; where, after reading of the Gospel, these Words are read, in *Syriac*, *Holy God, holy Strong, holy Immortal, have pity on us.* (x)

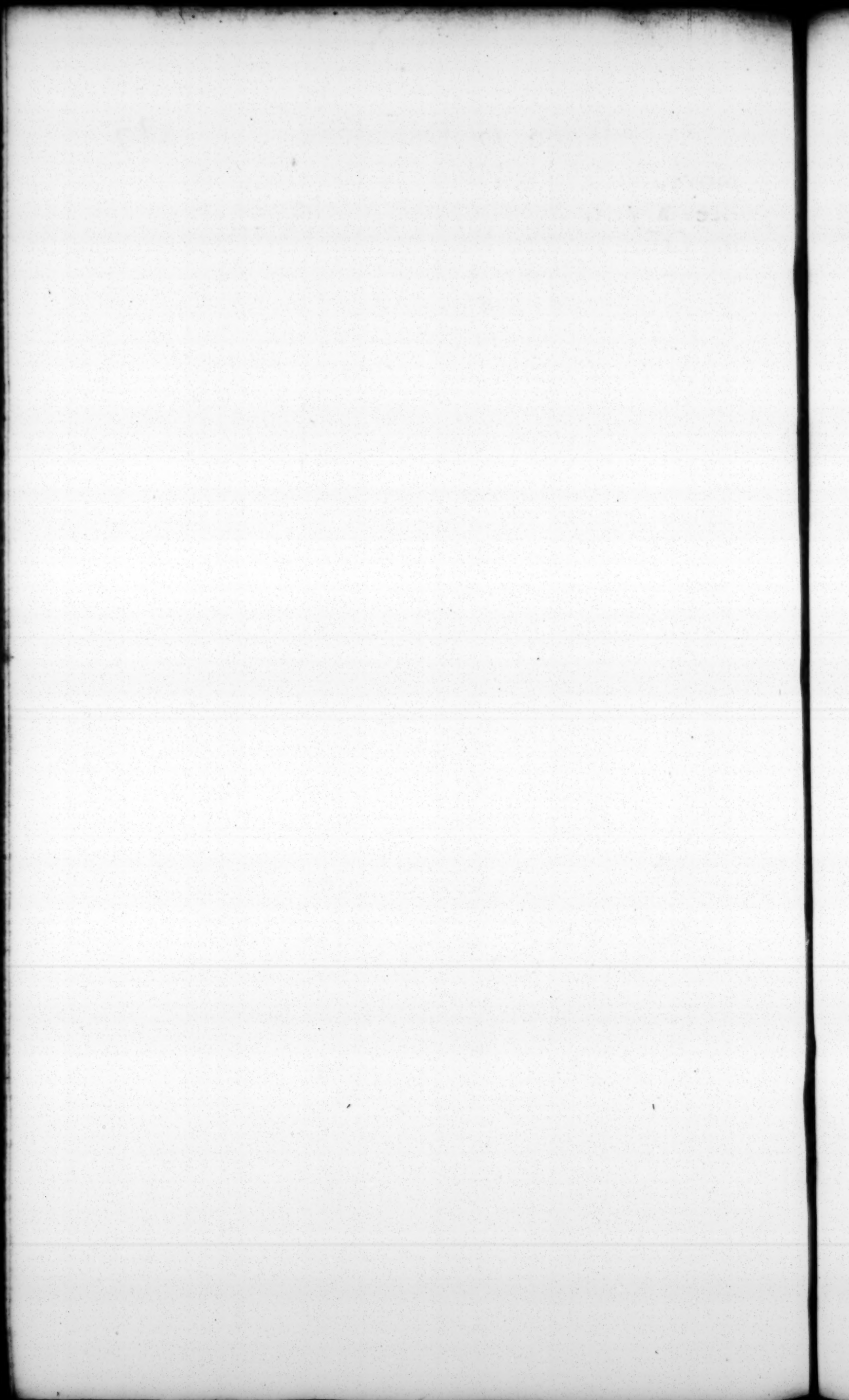
They also apply it to *Christ* only; and then they mention the Cross, because, in reality, he suffered the Punishment of it. In this Sense the *Trisagium* is employed

(x) *Sanctus Deus, sanctus fortis, sanctus immortalis, miserere nobis.*

ployed in several Places of the *Maronite* Breviary, and particularly in the Morning Office for the Day of the Nativity, where that Hymn is thus recited: *Holy strong God, who hast strengthened thy Flock, that they may sing to thy Glory; holy immortal God, because all the mortal Sons of Adam live by Virtue of thy quickening Nativity: Who wast crucified, O Lord! for thy Church, and hast delivered it on the Day of thy Nativity from Seduction and Sin.* (y)

(y) *Sanctus Deus, qui Nativitate tua sancta liberaſti nos a Seductionibus; sanctus, fortis, qui fortificaſti Gregem tuum, ut canat tibi Gleriam; sanctus, immortalis, quoniam mortales Filii Adam vixerunt Nativitate tua vivificante omnes; qui crucifixus es, Domine noſter, pro Ecclesia tua, & liberaſti eam Die Nativitatis tue ex Seductione & Pec- cato.*





The Surprizing
ADVENTURES
O F
M O S T A F A,
A
T U R K.

W H O,

After professing CHRISTIANITY
for many Years in *Spain* and *Flanders*,
returned to *Syria*, carrying with him
his Christian Wife.



L O N D O N:

Printed in the Year M.DCC.XXXVI.

1857



The Surprizing
ADVENTURES
O F
M O S T A F A, a Turk.



Young *Turk* of *Damascus* (*a*)
[named *Mostafa*] about 13
Years of Age, being taken
at Sea on board a *Saik*, by
the Knights of *Malta*, they
gave him to a *Spanish* Lord,
who carried him into *Spain*. His new
Master, taking an Affection for him, caused
him to be instructed in the *Romish* Reli-
gion, and made him embrace it.

O

Some

(*a*) The Name of the *Turk* is not mentioned in the Je-
suits Relation; but we meet with it in the Travels of *Van*
Bruyn, commonly called among us, *de Bruyn*; * who gives an * Voyage
Account of the same Adventure, with some Variation: But to the Le-
neither *Van Bruyn*, nor *P. Nacchi* informs us what his vant. c. 46.
Christian Name was. *Van Bruyn* makes him a Native of
Algiers.

Some Years after, the *Spanish* Don being obliged to serve in *Flanders*, carry'd with him his new Convert. The good Qualities which the young *Turk* discover'd, especially in War Affairs, engag'd his Master, at the End of the Campaign, to ask a Company (b) for him in the Cavalry ; which he obtained. And the young Captain, who was then about five and twenty, was sent to *Brussels*, into Winter Quarters.

The Reputation which he got there, as a good Officer in the Army, caused him to be receiv'd with Distinction in the best Houses of that City ; among the rest, he, particularly, frequented one, where lodg'd a rich Gentlewoman of *Amsterdam*, who came to *Brussels*, with her Daughter, in order to reside there for some Time.

The Mother and Daughter, who were both staunch Catholics, took a great deal of Pleasure in the Visits of the young *Spanish* Officer, in whom they observed a good deal of Wit and Wisdom, with a very regular Conduct ; nor were they ignorant of the Esteem which the rest of the Officers had for him.

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(b) *Van Bruyn* gives no Account of the Person into whose Hands *Mustafa* fell. He only observes, that the latter being a Man of Parts, and having learned the *Spanish* perfectly well, went into *Flanders*, in the Service of the King of *Spain*, and, by his good Conduct, became a Lieutenant of a Company of Foot.

Winter being over, our *Turk*, who all along pass'd for a *Spaniard*, flatter'd himself from the good Reception which he met with from the Mother and Daughter, that he might venture to ask the young Gentlewoman (c) in Marriage, which he accordingly did.

The Mother, already prepossessed in favour of the Cavalier, received his Motion favourably. She was sensible that the Merit which she knew him to be possess'd of, would not fail to advance his Fortune in the World; and that his other good Qualities would make her Daughter very happy. These Reflections of the Mother, join'd to the Inclinations which the young Gentlewoman had for the *Spaniard*, soon wrought a Consent on both Sides. Accordingly they were marry'd at *Brussels* (d), with the Approbation of every-body: Where they liv'd together ten Years, at the End of which they had a Boy.

Some time after, our Cavalier, whether it was that he wanted Money, or was weary of a Military Life; or, which is most likely, that he had some Design, which it was his Interest to conceal at that

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(c) According to *Van Bruyn's* Account, this young Gentlewoman was his Colonel's Daughter, whose Father's Death, during the Courtship, was a Means of furthering *Mosstafa's* Suit.

(d) *Van Bruyn* says, they were marry'd at *Antwerp*.

Juncture, told his Wife, in Private, that he had a very great Inclination to go in Pilgrimage to *Jerusalem*, in order to adore the Holy Sepulchre (e). After which he proposed to carry her to *Spain*, to see his Family, as he pretended, and take Possession of the Effects which belong'd to him in that Country.

The young *Dutch* Gentlewoman, who was very fond of her Husband, consented to the Voyage, and agreed not to mention a Syllable of their Design to anybody; and, above all, to conceal it from her Mother, who they had Reason to believe would never consent to so extravagant a Project, as this was. Accordingly they got on Board a Ship bound for *Italy*, (f) with so much Secresy, that they

(e) *Van Bruyn* says, the Thing *Mostafa* proposed to his Wife was, to go to *Spain* with him, under Pretence of seeing his Friends, and procuring a better Post by the Interest of the Family of *Don Valazer*, to which he pretended to be related, * to give the better Colour to this, because his Wife knew him when he was but a private Soldier, he makes her believe that he came from *Spain* privately, and without any-Body's Knowledge. This Account seems very probable, and agrees well enough with the Circumstance which *P. Nacchi* relates, concerning the *Spanish* Lord his Master, who, in all Likelihood, is the same *Don Valazer* mentioned by *Van Bruyn*: But whereas, this Author says, the Proposal was made by *Mostafa* to his Wife, during the Honey-moon, it was not likely he should do it so suddenly after his Marriage.

(f) According to *Van Bruyn's* Account, they passed over first from *Amsterdam* to *England*, and there embark'd in a Ship bound for *Spain*.

* Ibid.

they were put to Sea before the Mother knew any thing of the Matter.

One may easily imagine what was her Surprize at the first News she had of their Departure. It was a long Time before she would believe it, and, in the Persuasion that they were still in the Country, she sent every-where in Quest of them. But at length the Matter was so well confirm'd, that she could no longer doubt of the Truth.

While the Mother was disconsolate for the Loss of her Daughter and Son-in-Law, the Ship, which carry'd them, met, on the *African* Coast, with two or three *Barbary* Corsairs (g), who made up to attack them. Our *Spanish* Cavalier, who knew by their Language what they were, ask'd to speak with the Commander of those Vessels, not doubting, but he would be receiv'd very kindly, as soon as he had made himself known what he was (h). The Thing fell out as he

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had

(g) *Van Bruyn* says, they were met on the Coast of *Spain* by 7 or 8 *Algerine* Rovers.

(h) It appears from this Account, that the Corsair, after all, did not attack the Ship wherein the pretended *Spanish* Officer and his Wife were, and that the Master was not compelled to deliver them; but *P. Nacchi* is silent as to the Reason which *Van Bruyn* accounts for. This Author, who, as is before observed, makes them embark in an *English*, not in a *Dutch*, Ship, tells us, that when they were on the Coasts of *Spain*, they met 6 or 7 *Algerine* Rovers, who saluted them as Friends, because the *Algerines* were then at Peace with the *English*.

had foreseen; for the Commander sending for him on Board his Ship, the *Spanish* Officer inform'd him that he was no *Spaniard*, gave him an Account of all his Adventures, and told him his Secret Intentions were to return into *Turky*, in order to enjoy the free Exercise of his Religion. But, at the same Time, he conjur'd the Corfair to assist him in executing his Design; and, very luckily for him, there happen'd to be a *Turk* of *Damascus* on Board, who knew his Family, and confirm'd the Account which he gave of himself. There needed no more to engage the Commander in his Behalf, who offer'd to receive him on Board his Ship. (i) The Difficulty was how to find plausible Arguments to deceive his Wife, and get her to consent to this new Resolution.

He resolv'd, however, to propose it to her, under pretence that they should arrive sooner at the *Holy Land*, in the *Barbary* Ship, than that of *Holland*: Because,
as

(i) *Van Bruyn* relates the Manner of *Mostafa's* being received on Board the *Algerine* thus; *Mostafa*, who had undertaken this Voyage, in Hopes of meeting with some *Mohammedan* Ships, did not let slip so favourable an Opportunity. He, therefore, call'd out, from aboard the *English* where he was, in *Arabic*, giving an Account of himself. Immediately the *Algerines* sent out a Long-boat to demand *Mostafa* and his Wife. The *English* Captain was much startled at it, not knowing what to think of so odd an Adventure; but perceiving that the counterfeit *Spaniard* shew'd a great Desire of going on board those *Turkish* Vessels, he durst not deny him.

as he alledged, the *Dutch* Vessels would continue a long time in *Italy*, whereas the *Barbary* Ships were bound directly for the Coast of *Syria*, and intended not to stop any where till they got thither (*k*).

The young *Dutch* Woman, notwithstanding the Reluctance she had to the Proposal, yet imagined she could not do better than give herself up to the Conduct of her Husband, who ought to understand these Matters better than herself.

The Commander of the Rovers, who had been let into the whole Secret, received the Father, the Mother, and their Son, on Board his Ship, with a great deal of Satisfaction (*l*); and, a few Days
O 4 after,

(*k*) The young Gentlewoman, very much surpriz'd at her Husband's Intentions of going on Board the *Turkish* Ships, all in Tears, threw herself about his Neck, and asked him his Reasons for so doing. But *Mostafa*, who was not yet willing to discover himself, told her, without appearing the least concern'd, that she had no manner of Cause to be uneasy; that she might safely follow him, and he would let her know afterwards the Motives which induced him to take these Measures.

(*l*) *Van Bruyn* adds some farther Circumstances. He tells us, that on their going on Board the *Algerine* Ship, *Mostafa* and the Commander embraced one another, and shewed all the Marks of the most intimate Friendship: While they were discoursing in *Arabic*, a *Dutch* Boy, who was the Commander's Page, approaching the young Gentlewoman, ask'd her in *Flemish*, whether it was true, as he heard the Ship's Crew say, that she was marry'd to that *Turk*? On her hearing that her Husband was a *Turk*, and a Native

after, they arrived at *Algiers*. The *Dutch* Gentlewoman, who, at first, did not know what Part of the World she was in, was strangely surprized when she came to understand that she was among the *Turks*; but her Astonishment encreased, when she found her Husband continually keep'd Company with those People, and even frequented their Mosks. However, believing still that he was a good Catholic in his Heart, she did not make known to him her Anguish of Mind immediately; but fearing, lest he should be perverted by too great a Familiarity with the *Mohammedans*, she pressed him instantly to leave *Algiers*, that they might finish their Pilgrimage the sooner; imagining that her Husband would perform the *Christian* Duties better in another Place (*m*).

The

Native of *Algiers*, she wept bitterly; however, to be better assured of the Matter, she ask'd him, whether what the Page had told her was true; and had, from his own Mouth, a Confirmation of it. He confess'd he was, and had been a *Mohammedan*, but that he would preserve the same Affection for her as ever. The Wife being ready to dye at this Relation, *Mostafa*, who had a real Tenderness for her, used all Means to comfort her, and, among the rest, promised her, that he would never disturb her on Account of her Religion, tho' so different from his own. Perceiving there was no Remedy but Patience, she endeavour'd to make herself easy: But as great Grievs are not worn off in a Moment, she was apt to burst into Tears, whenever she look'd upon *Mostafa*.

(*m*) According to *Van Bruyn*, as soon as *Mostafa* arrived at

The pretended *Spaniard*, who thought of nothing but how he might profess *Mohammedism* with more Freedom, giving Ear to the Intreaties of his Spouse, resolved to carry her into *Turkey*, on board a Ship, which was, at that time, in the Part of *Algiers*, ready to depart for *Egypt*. He pretended to her, that they should not stop till they came to *Jerusalem*; and, accordingly, they both embark'd, with their Son, under different Expectations (*n*).

They landed, in a few Days, at *Alexandria*, where *Mostafa*, thinking still to conceal his Actions from his Wife, secretly frequented the Mosks, and keep'd Company with the *Turks*. But all his Precautions prov'd ineffectual, for, having now a more jealous Eye upon his Behaviour, she soon discover'd his Conduct, which was so contrary to that of a good *Chris-*

at *Algiers*, he made himself known to his Relations, who were very numerous in that Place, and presented his Wife to them, leading her by the Hand. Both were received with great Tokens of Love. *Mostafa's* Kindred did all they could, by fair Means, to bring her over to the *Mohammedan* Religion, and sometimes made use of Severity to effect their Purposes; but she remaining constant, prevail'd with her Husband, by Tears and Intreaties, to go live elsewhere.

(*n*) According to *Van Bruyn's* Relation, from *Algiers* they travell'd to *Tripoli* in *Barbary*, where she was brought to Bed of a Boy, who was her first Child; and, as soon as she was well enough recover'd, after her Lying-in, they removed to *Cairo* [or rather *Kâbera*, called at present by the Natives, *Mesr.*]

A Journey from

Christian. Having, therefore, now no longer Room to doubt the Thing she fear'd before, she was perfectly confounded, not knowing what Course to take: All her Relief was to weep and bewail herself in secret, not daring to mention the Cause of her Affliction. In the mean Time; the counterfeit *Spaniard*, who had a real Esteem and Tenderneſs for her, perceiving that he could no longer conceal his real Intentions, ſought an Opportunity of opening his Mind to her, although he foreſaw the Conſequences which might attend a Declaration of that Nature. At length, one Day, finding his Spouſe in a greater Affliction than ever, he was obliged to diſcloſe the Truth to her. Accordingly, without diſguiſing any Thing from her, he gave her an Account of his Birth, his Religion, the Motive of his leaving *Brussels*, and his pretended Voyage to *Jeruſalem*: At the ſame time he proteſted ſolemnly, that ſhe ſhould enjoy the free Exerciſe of her Religion; that, for his Part, he would ſtudy by all Means, in his Power, to make her Life happy (o); and that he ſhould be able to effect it, was he once arrived at the Place of his Birth, where he

(o) According to *Van Bruyn's* Account, the Diſcovery made to his Wife happen'd at *Algiers*, as above related.

he should become possessed of considerable Effects.

His poor afflicted Wife heard this Discourse, without having the Power to make an Answer; but it is easy to imagine with what Variety of tormenting Thoughts her Soul was agitated. At the same Instant, she beheld herself the Wife of a *Turk*, banish'd, as it were, from her Country, and forc'd to spend the Remainder of her Life among a Nation, whose Manners, Customs, and Religion, were opposite to those wherein she had been educated.

After she had passed some Days in those melancholly Reflections, she found, considering the Situation she was in, that she had nothing to do, but give herself up to the Protection of Providence, presuming it never abandons those who put their Confidence therein. Intending to stick to this Resolution, she suffered herself to be directed by the Person, who had hitherto been an unfortunate Guide to her, but now redoubled his Care to please her and soften her Grievs. From *Egypt* he crossed over with her into *Syria*, and brought her to *Aleppo*, where he had a great many Acquaintance.

The History of them both, which was become publick at *Alexandria* and *Cairo*, had reached *Aleppo* before them. As soon

as they were arriv'd in that City, every body was impatient to get Sight of a young *Dutch* Gentlewoman, who had marry'd a *Turk*, supposing him to have been a *Spanish* Officer, who was entitled to a considerable Fortune in *Spain*. The Personal Accomplishments of this young Gentlewoman, which soon became known, mov'd the Compassion of every one ; and, in particular, that of the *Romanists*, who strove to administer to her all the Consolation they were able. But she was not yet arriv'd at the End of her Misfortunes ; for a Report having been spread at *Aleppo*, that the unmask'd *Spaniard* brought Store of Gold and Silver with him, some Robbers, as it is said, were tempted thereby to steal his pretended Riches. However that be, it is certain, that *Mostafa* was found murdered in his Chamber, nor was it ever discover'd who was the Assassin. His Wife too soon was made acquainted with this tragical Accident, which compleated all her Misfortunes. It is easy to imagine what Excess of Grief must have over-whelmed her on this fatal Occasion. She saw herself and her Son destitute of all Sorts of Necessaries, in a strange Land, without knowing what would become of them. But God was pleased to succour them in their Distress, and provide for their
Sub-

Subsistance; for the *Maronite* Women, who were come to *Aleppo* about their Affairs, being about to Return to *Mount Libanus*, invited her to go and live among them, assuring her, that she would find herself in a Country almost wholly inhabited by *Roman Catholics*: That she might there perform the Duties of her Religion with perfect Freedom, and that neither she, nor her Son should want any Thing that the Country could afford. The Hopes of being relieved in her deplorable Condition, determined her, at length, to go along with the *Maronite* Dames, who brought her with them to the Borough of *Antûra*, where an elderly Woman, who was a very good *Catholic*, and one of the best in the Place, received her into her House, and took all the Care imaginable of her.

Her Conduct, during the Time she continued at *Antûra*, was always very edifying and exemplary. She spoke of her Misfortunes, with a due Submission to the Commands of God, and in such moving Terms, as never fail'd to draw Tears from the Eyes of those who heard her Story. So extraordinary a Pattern of Virtue, gain'd her the Esteem and Good-will of the *Maronites* to such a Degree, that they, of their own Accords,

cords, importun'd her to accept of the Services which they were able to render her, and strove all they could to make her forget her melancholly Adventures. She gave herself up to the Direction of one of the Missionaries, settled in the Mission of *Antúra*, who took particular Care of the Mother, and the Education of the Son.

After they had both continued for some Years at *Antúra*, a favourable Opportunity offer'd, of conveying them back to their own Country; the Mother resolved to lay hold of the Occasion, and the Missionaries, far from dissuading her from it, assisted her in her Design. They got her and her Son on Board a good Ship, being persuaded she would find vastly more Consolation among her own Kindred, and better Means of educating her Son, than in a foreign Country where she was; and where, notwithstanding all their Care, she continually stood in need of many Things, which were not there to be had. Since that Time, we have had no Account of them, but we have Reason to believe, that God, who is ever merciful to those who trust in his Providence, will conduct the Son and the Mother, happily, to their Journey's End.

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Van Bruyn, a *Dutch Traveller* (who has also related this Story) is a little more particular in his Account of the Adventures of *Mostafa* and his Wife, after they left *Algiers*. Being arrived at *Cairo*, according to this Author, *Mostafa* went immediately, with his Wife, to wait upon the *French Consul*, intreating him to help him to some Way of subsisting. The Consul, mov'd by the young Gentlewoman's Account of the unfortunate Circumstances they were in, got *Mostafa* listed among the Janizaries, and took him into his own Service; for the Consuls have always a Privilege of entertaining some or other of them. But the other Janizaries, when they came to hear that he had marry'd a *Christian*, and used no forcible Means to embrace their Religion, made him so uneasy that he quitted the Service; and, by the Advice of his Friends, retir'd to *Jerusalem*, in the Year 1680, with his Wife and two Children which he then had.

Mostafa was entertained at *Jerusalem* by the Monks, for about eight Months, upon his Wife's Account, who still retained her Religion with Constancy. In the mean Time, her eldest Son, who was then arriv'd at his third Year, was carry'd to *Hebron* to be circumcised, according to the *Mohammedan Law*, by the

the Name of *Hamed*: But the Mother, who was no less careful on her Part, procur'd her two Children to be baptized privately the first Opportunity that offer'd. In short, the same Reasons which oblig'd *Mostafa* to remove from *Cairo*, constrained him likewise to quit *Jerusalem*; for, since he was not willing to comply with those of his Religion, who were continually urging him to force his Wife to embrace *Mohammedism*, he thought he should never be able to live there in Quiet. From *Jerusalem* he retired to *St. John of Akari* [otherwise called *Acra*, *Ptolemais*, and *Acco*] and from thence to *Sidon*, at present called *Saida*, where he applied to the *French* Merchants, in order to get some Assistance from them, and met with the same Entertainment he had found in other Places; that is, his Wife's Stedfastness in her Religion, opened the Hearts and Purses of well-disposed Persons. After they had stay'd a Day or two at *Sidon*, *Mostafa* departed in a Bark bound for *Beirut* [the ancient *Berytus* on the Coast of *Syria*] but the Wind not proving favourable to them, he was put ashore in order to go to *Tripoli* by Land.

Thus they set forward on their Journey, and were advanced some Part of the Way, when, one Night, as they were
laid

laid down in a Field to rest, *Mostafa* was set upon by some *Christian Maronites*, who lived in that Country, and killed him whilst he was fast asleep; they say it was because they understood, I can't tell how, that this *Turk* had marry'd a *Christian Woman*.

After this, they convey'd his Wife and two Children to their Mountain, and presented her to the Prince of that Country. There she remained about a Year, at the End of which she found an Opportunity of returning back to *Europe* by a *Venetian Ship*, which came to take in some of her Lading at *Birût* afore said. The *Flemish Merchant*, to whom she made her Application, as soon as she arrived at *Venice*, furnish'd her with Provisions, and all Things necessary, and so, by their Means, after a great deal of Trouble and Hardships, she returned to *Antwerp*, her native Country, where, after she had given Orders for the Education of her Children, being weary of a Secular Life, she retir'd into a Nunnery. They who, during her Abode at *Jerusalem*, had often discoursed with her, told *Van Bruyn*, that she was a very well made Woman, and, that it was easy to perceive from her prudent Carriage, that she came of a good Family.

The Account given by *Van Bruyn*, concerning the Manner of *Mostafa's* Death, is very probable, and, in my Opinion, more to be rely'd on, than that of *P. Nacchi*, who, in all Likelyhood, conceal'd the Authors of the Murder, to save his dear *Catholic Maronites* from the Reproach of so horrid a Piece of Villany, and prevent *Protestants* from imputing it to the sanguine Principles with which Popery had inspir'd them.

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